PRESBYTERIAN DRAWER 4A Religious CONTACTS

Abraham Lincoln and religion

Presbyterian

Excerpts from newspapers and other sources

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PRESBYTERIAN CHURCH

ROGERSVILLE, TENNESSEE

1816—1927

THE history of the Presbyterian Church in Hawkins County begins with the first settlements that were made in the fertile valleys along the Holston River. The sturdy stock that first won this country for the white man's civilization had enough of Scotch blood in their veins to color forever the church banner which they erected above the humble homes in which they dwelt. Coming as they did from the older settlements of Virginia, Pennsylvania and the Carolinas, they were but a few years removed from the heather-clad slopes of Scotland, and through the generations the scions of these choice spirits have transmitted the faith of their fathers, and through the years have blessed the county with a type of Christian character and ideals of life which Presbyterian faith and culture always bring.

On a high hill overlooking Holston River near Stony Point, the first Presbyterian Church was planted more than a century and a half ago, and the name, New Providence, that was given this church, brought to the homesick hearts of its members the memories of the old church in Rockbridge County, Virginia, from which so many of these first settlers had come.

Dr. Charles Coffin, President of Greeneville College, was the first Presbyterian to preach regularly in the village of Rogersville. For several years during the beginning of the nineteenth century, he preached for one-sixth of his time in Rogersville, and at New Providence church, twelve miles east of town.

In 1815 Rev. James Gallaher began his ministerial labors in Rogersville, and in the following year the Presbyterian Church was organized here. George Mooney, Edmund Mooney, Samuel Neill, William Alexander, William Armstrong and John Armstrong were elected and ordained Elders. Dr. Gallaher continued his ministry here until 1830, serving the church for half his time during these years, January 1, 1827, with Dr. Frederick A. Ross and Dr. David Nelson, he began the publication here of the Calvinistic Magazine. "There were giants in those days." This periodical was continued for five years. Dr. Gallaher's pastorate was followed by a vacancy of three years. In April, 1833, Rev. Phillips Woods became the minister and served for one year. He was followed by Rev. A. Grigsby who served for six months, and the church was without regular ministerial service until 1837, when Rev. James A. Lyons began his ministry. It was during his ministry that the Division took

Rogersville Presbyterian Church, Rogersville, Tenn.

place. Dr. Lyons and a part of the congregation adhered to the Old School. The church building was sold to the highest bidder and purchased by the Old School, and here the name of the part of the church of Rogersville was changed to **The First Presbyterian Church.**

This division occurred in 1838.

Mr. Lyons continued to preach to this body for several years and after his retirement from this pastorate was followed by Rev. W. B. Carter, Rev. James McBride, Dr. James Park, Dr. Jones, Mr. Page, Dr. S. B. Campbell and Dr. Dashiel. During the Civil War Rev. John Robinson supplied this branch of the church for a time.

After the close of the war, Dr. J. W. Bachman became the pastor in 1866 and served until he was called to the First Church in Chattanooga in 1873. His brother, Dr. Robert Bachman then supplied the church for a short time. He was followed by Dr. Nathan Shotwell, who was succeeded by Dr. J. C. Cowan.

THE SECOND PRESBYTERIAN CHURCH

Soon after the division, the retiring portion of the congregation began the erection of the building, which is now in use, and connected itself with "The New School."

Rev. James McLin became the first minister. He was followed by Rev. John McCampbell, D. D., who supplied the pulpit for a part of his time. In 1842, Rev. George Mathis became the minister and served until forced by failing health to cease his labors. He died in 1846, and his ashes lie in the churchyard. A monument was placed over his grave by the grateful people, whom he had served so well.

The church was then served successively by Rev. Samuel Sawyer, Rev. J. M. Huffmaster, Rev. J. W. Elliott, Rev. P. D. Cowan. Dr. Geo. C. Yeisley supplied the church during 1873. Rev. William Harding, 1874-1876, Rev. Delacy Wardlaw, 1877. Dr. Nathan Bachman, 1878, Dr. Jesse Moore, 1879. In 1880, Dr. S. V. McCorkle was called as pastor of the Second Church, and served this church until the Union of the two churches in 1881.

THE UNITED CHURCH

During the pastorate of Dr. McCorkle in the Second Church and Dr. J. C. Cowan in the First Church, the union of the two

Rev. R. D. Carson, D. D.

churches was consummated. This was brought about largely by the sweet and fraternal spirit of the two men then in charge of the two churches, and by the wise and tactful men who served with them in the respective sessions. This union was effected on the twenty-eighth day of August, 1881. Here is a wonderful exhibition of the Spirit of Our Master in the lives of His children. When we remember that this was just sixteen years after the cessation of the Civil War, and in the town of Rogersville where the line of cleavage was clear and distinct, and where political differences had been bitter, we are convinced, that only the Spirit of God could have healed the sores of the recent conflict. The Elders of the two churches were elected to membership in the united church.

The elders of the First Church were:

John M. Carson, James N. Gouldy
F. M. Fulkerson James W. Rogan
Joseph R. Walker

The elders of the Second Church were:

William P. Armstrong Jos. R. Johnston
A. P. Caldwell Hugh G. Kyle
R. P. Mitchell

Of these, all but our beloved Dr. Walker, have been promoted to the service of the Upper Sanctuary, while he lingers to shed the light of a glorious sunset hour, like a benediction of God, upon the church which he loves and has served so long and so well.

The Deacons of the two churches were elected also to serve the united church.

From the First Church:

James G. Armstrong Edmund D. Powel
W. R. Neill Samuel P. Powel
A. B. Rogan

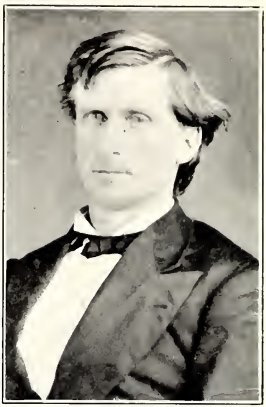
From the Second Church:

John W. Caldwell Hugh W. Mitchell
Joseph C. Stamps

Of these, Mr. Rogan and Mr. Stamps still serve the church as Elders now, and Mr. Hugh Mitchell as Deacon.

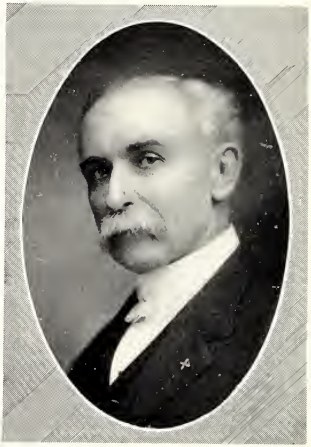
The marriage of these two churches has been a most happy union. Never during these forty-six years has there been a

Dr. James Park



Dr. J. W. Bachman

Dr. Nathan Shotwell



Rev. J. C. Cowan, D. D.

disturbance to suggest the thought of division along that former line of cleavage.

Dr. McCorkle was chosen pastor of the united church, the Second Church house of worship was selected as the place of worship and ecclesiastical relations were established with the Southern branch of the Presbyterian church.

Dr. McCorkle served the church with great acceptance until failing health demanded a change of climate. He left an impress upon the town that is felt to this day, and he is forever enshrined in the hearts of those to whom he preached with great tenderness and to whom he ministered with unfailing devotion. After forty and more years the older people thank God for the lives and ministry of these two men who brought two struggling congregations together—Dr. McCorkle and Dr. Cowan. "Their names are written in Heaven and their memorial is on high."

Rev. Geo. F. Robertson was called to the pastorate on August 17th, 1884, and served until September, 1887. His pastorate is remembered, too, by the older members of the present congregation, who speak of the sermons that he regularly preached to the children of that day, and which are bearing fruit today in the lives of those who heard them. Rev. L. B. Chaney served the church from December, 1887, until the summer of 1891.

Rev. Frank M. McCutchan, D. D., was elected pastor November 8, 1891, and served with great fidelity and ability until his death in September, 1915. This was the longest tenure ever held by a pastor in this church, and during these years the church developed in power and influence. Dr. McCutchan's name will forever be enshrined in the hearts of the people, whom he loved and to whom he gave the richest years of his long life. He was a preacher of unusual power, as sound in his faith as his predecessor Paul, and as fearless as a lion in declaring his convictions. His sacred dust, with that of his devoted wife, who wrought with him, is awaiting the Resurrection call under the shadow of the church they loved so well.

Rev. Dudley W. McIver was called to the pastorate after the death of Dr. McCutchan in May of the following year, and served with great acceptance until his resignation in September, 1924.

Rev. R. D. Carson, D. D., then Secretary of the Work of

Dr. George C. Yeisley

Dr. S. V. McCorkle

Rev. Geo. F. Robertson

Rev. Frank M. McCutchan, D. D.

the Synod of Appalachia, was called as pastor in the following April and the call was renewed in July. He began his ministry on the first day of November, 1925. No preacher ever found a more delightful co-operation among a people than he has found in these months of his service; no people more thoughtful of the pastor and of his loved ones; and he closes this sketch of a church, that has served God and men for more than a century and a decade with the humble prayer, that God may use our service together to the advancement of His Kingdom by a richer, fuller, more devoted service.

During the first twenty months of this pastorate a new Sunday School building has been erected and the church building remodeled, at a cost of approximately $50,000 and the new building is formally opened today. May her doors always stand open to the weary sons and daughters of earth, who need comfort and help; may her pulpit always ring true to the Gospel of the grace of her crucified and risen Lord, and her ministries go out in the Spirit of her Master to all, who come within her range. May she stand on this hill as God's Lighthouse to guide lost men home to God, with the smile of God, like the light of the morning resting on her altars, until Jesus Christ shall come.

Rev. D. W. McIver

MEMBERS ROGERSVILLE PRESBYTERIAN CHURCH

Elders	Deacons
Walker, Dr. J. R.	Phillips, J. O.
Maine, A. W.	Lyons, Albert
Rolfe, L.	Armstrong, Rod
Stamps, J. C.	Fulkerson, F. M.
Brown, J. G.	Armstrong, Henry
Armstrong, Chas.	Poats, L. L.
Rogan, A. B.	Mitchell, H. W.
	Sanders, John R.

Rev. R. D. Carson, D. D., Pastor

Resident Members

Abram, Mrs. Trenholm
Armstrong, Miss Mary
Armstrong, W. K.
Armstrong, Mrs. W. K.
Armstrong, Lynn B.
Armstrong, Miss Kate
Armstrong, Gale
Armstrong, Mrs. Gale
Armstrong, Mrs. Rod
Armstrong, Rhea
Armstrong, Pierce
Armstrong, Dr. W. H.
Armstrong, Mrs. W. H.
Armstrong, Miss Tillie
Armstrong, Mrs. Henry
Armstrong, Kathryn
Armstrong, Christine
Armstrong, Mack
Armstrong, Evelyn
Armstrong, Dan
Armstrong, Mrs. James
Armstrong, Park
Armstrong, Mrs. Park
Armstrong, Willie E.
Armstrong, Janie Ruth
Armstrong, Neill
Armstrong, Clinton
Armstrong, Haynes
Armstrong, Will L.
Armstrong, Mrs. Will L.
Allison, Miss Fannie
Allison, Miss Nora
Amis, Miss Anne
Barker, Mrs. Mona Burns
Bray, F. L.
Boyd, Mrs. Lizzie
Boyd, Charlie
Boyd, Mrs. Fannie
Boyd, Elmer
Bynum, Mrs. O. B.
Burns, Barsha
Brown, Mrs. J. G.
Brown, J. G., Jr.
Brown, Leroy
Buchanan, Miss Mary
Burem, James P.
Burem, Mrs. Jas. P.
Burem, Julia
Burem, H. S.
Bayless, R. D.
Bayless, Mrs. R. D.
Caldwell, Miss Lida
Carson, Mrs. Julia Lee
Carson, Miss Kyle
Carson, Edward Kyle
Carson, R. D., Jr.

Carson, Lelia
Cobb, Mrs. Kate
Carmichael, Dan
Carmichael, Carl
Claman, Mrs. Margaret A.
Claman, Miss Mollie
Claman, Miss Lou
Claman, Miss Laura Sue
Claman, Mrs. Nannie
Cupp, Mrs. Nannie
Cupp, Mrs. Emma Barker
Cupp, Mrs. Aldie Bass
Cloud, Mrs. Annie May H.
Davis, Ruth
Doty, Ruth
Davidson, Emma Leola
Davis, Mrs. Martin
Edmondson, Mrs. Henry
Fain, Mrs. Powel
Fulkerson, Mrs. Neppie
Ferguson, Lennie May
Ferguson, Kate Kyle
Fawbush, Mrs. Bessie G.
Forte, Mrs. Lea Thompson
Fields, Mrs.
Gouldy, Neil
Gouldy, John N.
Gouldy, Miss Mattie Lou
Gray, Miss Nan Lou
Gray, Almond F.
Gray, Mrs. Almond F.
Gilliam, Mrs. Eliza
Gilliam, Rettie
Goins, John L.
Goins, Mrs. M. C.
Gall, Mrs. Myra
Gall, William Rolfe
Hale, Geo. D.
Hale, Mrs. Geo. D.
Hale, Miss Fannie
Hale, Miss Kate
Hale, Arthur
Hooper, Mrs. Louise S.
Hale, Frank
Hale, Mrs. Frank
Hale, W. B.
Hale, Mrs. W. B.
Hale, Sarah N.
Hale, W. B. III.
Harlan, Miss Maggie
Hasson, Miss Mattie
Hasson, Miss Minnie
Hasson, Miss Sallie
Huffmaster, Mrs. Laura
Hayter, Miss Mary
Hampton, W. N.
Hampton, Mrs. Louise
Hampton, Wade, Jr.
Harrison, Thomas S.
Harrison, Mrs. Thomas S.
Harrison, Nathan Dennis
Hawkins, Mrs. Horace
Horner, Mrs. Rose C.
Horner, Mrs. Lida W.
Jackson, Mrs. Mary Clay
Johnson, Mrs. Sallie Burns
Jones, Miss Lelia
Jones, Mrs. Celeste P.
Kinnier, Mrs. C. L.
Kyle, Miss Josie
Kyle, Miss Lois
Kyle, Mrs. Gladys
Kyle, Alma Boone
Kyle, Mack; Kyle, Gale P.
Kyle, Kate
Kenner, Miss Loudie
Kenner, Mrs. Mary C.
Lutz, Henry R.
Lutz, Mrs. Henry R.
Lovette, Mrs. O. B.
Lyons, Mrs. Grace K.
Lyons, Hugh M.

Lyons, Mrs. Hugh M.
Lyons, Mrs. Albert
Lyons, Albert, Jr.
Lyons, Julia Cobb
Lyons, Sarah Virginia
Lyons, Dr. J. S.
Lyons, Mrs. J. S.
Lyons, Henry
Lyons, Pitt M.
Lyons, Mrs. Pitt M.
Lyons, Arthur
Lewis, Joseph Carrick
Loyd, Mrs. George
Mayes, Zula
Mayes, Mrs. Ed
Mayes, Ray
Maine, Mrs. Lavinia
McDonald, Miss Anna B.
McClure, Andrew
McClure, Miss Sallie
McClure, Miss Charlotte
McClure, Miss Mary
McDonald, Hickman
McDonald, Mrs. Hickman
McDonald, Mrs. Raymond
McConnell, T. L.
McConnell, Mrs. T. L.
McFadden, Mrs. Sallie A.
Mitchell, Miss Amelia
Mitchell, Mrs. Mattie
Morison, Mrs. Crockett
Nice, W. G.
Nice, Mrs. W. G.
Nelson, Henry R.
Nelson, Mrs. Henry R.
Orr, Myra Ella
Phillips, Mrs. J. O.
Phillips, Emily
Phillips, James
Pierce, Miss Maggie
Pierce, Captain William
Poats, L. L., Jr.
Poats, Mrs. L. L., Jr.
Poats, Miss Mary
Poats, Miss Daisy
Portrum, Mrs. Hal
Powel, Miss Mollie
Powel, Miss Meo
Powell, Mr. and Mrs. S. F.
Roark, Mrs. S. P.
Rogan, Mrs. Alice H.
Rogan, Robert M.
Rogan, Mrs. Robert M.
Rogan, F. H.
Rowan, Miss Ruby
Rowan, Johnnie
Russell, Ruth
Rolfe, Mrs. L.
Riley, Mrs. Lula S.
Shanks, Mrs. Riley
Shanks, Miss Lucy
Shanks, Ralph M.
Shotwell, Mrs. Lucy
Simpson, Miss Belle
Stamps, Miss Florence
Stamps, H. B.
Sturm, Mrs. W. F.
Shelton, Ira
Shelton, Mrs. Ira
Shelton, Katharine
Shelton, Ira Anderson
Shelton, Myra May
Shelton, William
Smith, Mrs. Chas. M.
Smith, Miss Ruth
Smith, Francis
Smith, Sidney
Smith, James
Sanders, Mrs. John R.
Sanders, Zeb
Sanders, Charles
Sanders, John R., Jr.

Summers, Thos. P.
Summers, Mrs. Thos. P.
Smith, Jennie Ruth
Thompson, J. A.
Thomas, Mrs. J. F.
Testerman, Mrs. Fred
Testerman, Mrs. Frank
Testerman, Miss Kate
Tipton, Mrs. Nannette P.
Vogel, Miss Odelia
Walker, Miss Jessie
Wall, Earl and Earl, Jr.
Wall, Mrs. Earl
Walker, Miss Belle Moore
Watterson, Kyle B.
Watterson, Mrs. Kyle B.
Watterson, Miss Kate
Watterson, Miss Blanche
Watterson, Miss Annie
Watterson, Hal B.
Weaver, Mrs. Albert
White, Mrs. Geo. H.
White, Miss Annie
Webb, Robt. Taylor
Webb, Mrs. Robert T.
Webb, Robert Kyle
Weatherford, Miss Mary
Wallace, Mrs. Jennie
Wilson, Mrs. Howard
Wilson, Mary Louise
Wilson, Laura Curtis
Wilson, Mrs. William
Wilson, W. M.
Wilson, Wm., Jr.
Woods, Mary Esther
Woods, Alice Hall
Woods, Bessie May Hall
Wright, Mrs. William H.
Young, Mrs. Winnie T.

EDUCATIONAL INSTITUTIONS

The Rogersville Synodical College

In 1849, Hawkins County Lodge No. 41, I. O. O. F., in order to further the interests of female education, determined to found a school. A tract of land on the south of town was purchased, and a building eighty feet long, fifty feet wide, and three stories high, was erected. By 1855 two wings had been added. The institution was called "The Odd Fellows' Collegiate Institute." Dr. William D. Jones was the first president, and opened the school in 1851. During the tenure of Dr. Jones the school rapidly grew and drew pupils from twelve states.

On account of debt, the school was sold in 1855 to a joint stock company, composed of Old and New School Presbyterians and the next year was sold to the New School Presbyterians. On the retirement of Dr. Jones, Rev. A. W. Cummings, of the M. E. Church, was president for one year. Dr. James Park was president from 1855 to 1859. H. B. Todd served as president from 1862 to 1866. During this time as many as 225 students were enrolled, of whom 161 were boarders.

On account of debt the institution was again sold in 1866 and bought by W. C. Kyle and others, and the control of the school again passed into the hands of the Second Presbyterian Church. E. W. Halback, of New York, became president and served from September, 1866, to June, 1871. Rev. P. D. Cowan served the following year. In September, 1872, Rev. J. W. Bachman, then pastor of the First Church of Rogersville and of New Providence Church, became president and served until he was called to the First Church of Chattanooga in 1873.

A private school was conducted in 1873-4 by Mrs. Margaret Walker, a sister of our beloved Dr. J. R. Walker.

The school was bought in 1874 by John D. Riley for himself and Richard J. Wilson, Jos. R. Anderson, Wesley A. Phipps, Samuel N. Fain and A. W. Wilson. The object of these gentlemen in this purchase was to place the school under the control of a Presbytery or Synod of the Southern Presbyterian Church. Rev. A. W. Wilson became president in 1874 and served with marked success until 1881. Rev. J. D. Thomas served from 1881 to 1883.

At the session of the Synod of Nashville in 1882, the institution became the property of the Synod and was under the

control of the Synod of Nashville, and later of its successor, the Synod of Tennessee, until the Synod of Appalachia was erected in 1915. The institution was chartered as Rogersville Synodical College in 1892.

Mrs. Ross, the widow of the distinguished Presbyterian minister, Dr. Frederick A. Ross, conducted the affairs of the school from 1883 until 1890. She was a woman of great culture, and left a wonderful impress upon the young women who were educated by her.

Prof. William Graybill became president in 1890 and served with great success until 1901. He was followed by Rev. T. P. Walton, who served for two years. Rev. S. L. Wilson served for one year. The school was not opened in the session of 1904-05.

Prof. Lawrence Rolfe was elected in 1905, and conducted the school with great fidelity until under the growing financial difficulties it was closed in 1916.

The property was sold by the Synod of Appalachia in 1919 to the Town of Rogersville, for $10,000. During the forty-two years that it was controlled by the Synods, thousands of young women were trained for usefulness in life, and sent out to bless the church and the world. Since the date of the last sale, the property has been the high school of the town and county, and hundreds of young people are being trained in the modern high school building which has replaced the old college.

McMinn Academy

This school was founded in 1806. It was named for Governor McMinn, who befriended the school in its early history. The building stands on a hill on the north side of Main Street, in the west end of town. The building was erected in 1806.

Here great men taught a school in which men were grown and developed. John Scruggs and Rufus Kennedy were among the first teachers. These were followed by Stokely D. Mitchell, Frederick Wales, Prof. Williams, Geo. J. Jarvis and Prof. Holiday.

The present building was erected in 1850.

Prof. John Lampson was principal from 1852 to 1855. During his administration students were drawn from many states. An effort was made to found Caldwell College on the hill opposite, but buildings were not erected for lack of funds. This

college used the academy building for a year or more. Alexander Blair and Dr. Dashiell conducted this institution.

Colonel Abe Fulkerson was principal of the Academy when the Civil War began. Colonel C. W. Heiskell was associated with him.

In 1866 Prof. A. W. Maine, a Federal soldier from New Jersey, became principal, and taught for twelve years, though not consecutively. He abides with us, and his life has been, and is, a benediction to hundreds of young men on whom he has impressed real character and ideals of manhood. Dr. J. Lynn Bachman also served here with great distinction in his early manhood, and afterwards founded and conducted Tennessee Military Institute at Sweetwater, Tenn., where his service as pastor, preacher and teacher has left an impress that shall be immortal.

This school afterwards became the city high school and for years such a school was conducted there. The buildings and grounds are now private property.

Where Lincoln Prayed

Tomorrow Is 125th Anniversary of His Birth—Memorial Service at Church He Attended Here.

BY MARGARET NORRIS,
Author of "Heroes and Hazards."

ACCORDING to time-honored custom, President Roosevelt has been invited to attend the special Lincoln memorial services today in the New York enue Presbyterian Church in Washton and occupy the pew which Lin- n occupied during his presidency. resident Hoover attended a similar ice a year ago today. Coolidge did during his term;so did Taft; so did odore Roosevelt; so did President Kinley. Many administrations e observed the tradition dear to religious life of our national cap- namely, that on the Sunday birthday the Presi- the United States should wor- in the church where Lincoln ped and sit in the Lincoln pew. pew, roped off from the rest he aisle, a shrine within a shrine. Abraham Lincoln's name on a worn, silver plate. Here the sad, nt Lincoln could be found on y a Sunday during those trying of his term, sitting near the pew sideways, to accommodate his legs, which otherwise would have cramped in the narrow space. e say he came swathed in his old shawl. Others, who profess now, say he never wore the shawl hurch, but came immaculately ed in a well brushed top coat and at ease, but with great dignity e Mrs. Lincoln and their sons.

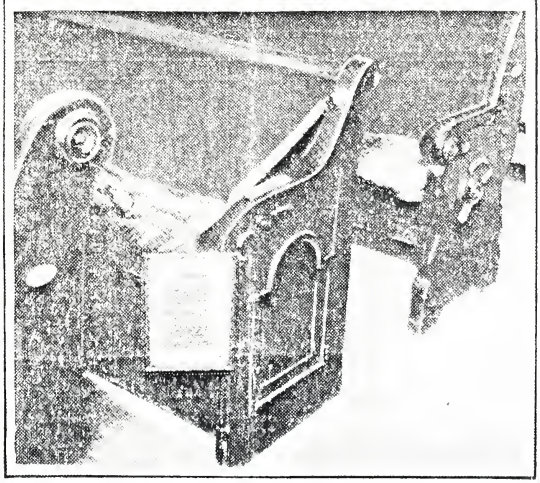
Soldiers Visited Pew.

incoln made every one welcome in pew. Once his long arm shot out draw in a forlorn looking, poorly man awkwardly seeking a seat his death the pew has become ssea for patriotic pilgrims. Dur- the World War many of our iers, passing through the Capital embarkation, marched down the to the dark pew with the flag sometimes paused to hear the of the man who prayed there in "dark 60s." He came regularly euse he found here "not partisan tics, but something to feed the "

hus Lincoln, who—unlike most of Presidents—never joined a church, so closely identified with this that Washington residents to this fondly call it the Lincoln church. s chimes, among the finest in shington, and its tower, in the Sir istopher Wren design, were the in 1928 of Mrs. Robert Lincoln her family—a memorial to Father aham. It is interesting that the nes were made by a firm in Massa- etts which claims that its enter- e dates back to the family of ncy Hanks, Abraham Lincoln's her, whose people were among the makers of bells in America.

Designed as Beacon Lights.

The tower was originally designed a beacon light for airplanes, Ro- nce lies in this simple fact. Each ht the spire is illuminatel, so that n far and wide men may see this nacle of light shining in the dark- s above the city skyline, symbolic the spirit of Lincoln, who led the ion from darkness to light. Washington is dotted with churches ch have claimed for a term or two honor of presidential attendance, honor which of recent years has me—well, "a bit disrupting," to e one minister who knows. In



UPPER: LINCOLN AND HIS FAMILY.
LOWER: THE PEW WHERE LINCOLN WORSHIPED AT NEW YORK AVENUE PRESBYTERIAN CHURCH.
—Buckingham Studio Photo.

consolation in attending the Thursday evening prayer meetings. But since in the audience there were sure to be pacifists and secessionists, among whom the presence of the war-time President was distracting, even unwelcome, he used to come as inconspicuously as possible and sit with door ajar in a darkened ante-room. Only the pastor and the secret service men knew that he was there

Known by Big Feet.

One Thursday night, so the story runs, two youths dropped into this room, saw the gaunt stranger huddled there and returned wide-eyed to whisper to the pastor, "That was Da- s 1864."

Today this darkened ante-room, on the first floor of the church, under the auditorium, has been formally made the Lincoln room, at the instigation of Dr. Sizoo. President Hoover assisted in its dedication on February 12 last year. Here are assembled a dozen old pews donated by various church members, the funny little old organ used by the church in the 60s and other Lincoln relics to which the church has fallen heir.

Most valuable among them is one of Lincoln's own letters hanging framed on the wall, written to Eliza P. Gurney, a member of the church, dated "The White House, September

On a table under this letter is a framed copy of the New York Herald, dated April 15, 1865, which, in the restrained journalistic style of 70 years ago, gives the story of Lincoln's assassination at Ford's Theater.

Of all our Presidents Thomas Jefferson and Lincoln are the only two who were not church members. Lincoln in his lifetime was censured for this, as he was censured for many other things. Enemies were quick to advance it in proof that he was a disbeliever and an atheist.

"Even now," said Dr. Sizoo, "I still receive letters which say that Lincoln had no use for and was little concerned with the church."

But all authentic biographies of Lincoln admit that he was a man of profound and intense religious feeling. In her "Life of Abraham Lincoln," Ida Tarbell often speaks of his regular attendance at the First Presbyterian Church in Springfield.

"Lincoln all his life went regularly to church," she says. "Even if he was not a man of strictly orthodox belief—he certainly was, if we accept his own words, profoundly religious."

Pastor Was Confidant.

Lincoln's pastor in the dark 60s became not merely his friend, but his confidant and his solace. Nights when the President was tortured by insomnia and there were many, indeed—he sometimes slept his allotment for Dr. Gurley and the two men would walk up and down the south portico of the White House until dawn.

While the fighting was thick near Washington many public buildings were turned into hospitals. One Saturday night great piles of lumber were dumped on the sidewalk in front of this church. From the pulpit Dr. Gurley announced that this would be the last Sunday service. By order of the military authorities of Washington the pews were to be made into cots. In the silence that followed this announcement the long, lanky figure of Lincoln arose from his pew and declared:

"That order was issued without my authority. I rescind it. We need this church to keep the stars shining in our skies."

This story, like much of the Lincoln lore of which the church is so proud, was handed down by Dr. Gurley, whose friendship with Lincoln no historian questions.

Prayed at Bedside.

While Lincoln lay dying from the assassin's bullet, Dr. Gurley knelt at his bedside and prayed. Later, at the request of Mrs. Lincoln, he accompanied the President's body to Springfield for burial. While on the train he wrote the words of the hymn which was sung at Lincoln's funeral—"Rest, Noble Martyr, Rest in Peace."

This hymn will be sung today, as it is always sung at the Lincoln memorial service at his church.

The New York Avenue Presbyterian Church has a long and continuous history that well nigh parallels that of the Capital City.

Its beginnings were very simple. It was born in 1803, the year of the Louisiana Purchase, while Pennsylvania avenue was an impassable bed of red clay, along which Thomas Jefferson was supervising the planting of four rows of poplars.

That year a handful of Scotch carpenters and masons was brought from Philadelphia by the Government. With

an honor which of recent years has become—well, "a bit disrupting," to quote one minister who knows. In the olden days the President used to come and go to church as inconspicuously as any private citizen. In modern administrations, however, idle curiosity seekers, who come not to worship but to stare, necessitate a special police patrol near the church which he attends. Pewholders are admitted by ticket, as though to a theater or lecture. Crowds armed with opera glasses rather than prayer books fill even the galleries. To preach in a church while the President is there is like talking to the wind. Many devout church members who prefer sober contemplation have been driven elsewhere in despair, until a change of administration brings a shift in the Sabbath tide and leaves their own church to themselves.

Crowd Followed T. R.

It was not until Theodore Roosevelt's time that the President became an object of curiosity, his presence the occasion for a traffic jam, his very crises front page news. The elder Roosevelt was our first Chief Executive to become a national hero in his own term. The little inconspicuous Dutch Reformed Church which he joined as Vice President was the first serene, ivy-covered chapel stampeded by the sightseeing mob.

T. R., who always walked to church, would come marching down Sixteenth street, while two Secret Service men followed along behind. The crowd which trailed him was held back, not so much by suasion as by force.

The crowd followed Taft to the Unitarian Church, almost tore down the church of which Wilson was a member, turned Congregationalist with Coolidge and followed Hoover to the Quaker Meeting House. Today it is St. Thomas' Episcopal Church, on Eighteenth street near Connecticut avenue, where traffic piles up on Sunday morning and the staff of ushers has been increased, trained to be lynx-eyed and cautious as Secret Service men.

Villified During Lifetime.

But the Lincoln church never attracted the crowd. It was only by dying that its most distinguished attendant became a national hero. In his lifetime Lincoln was called, among other things, a mountebank, an infidel, an apeman, a coward, a tyrant. He had a rebellious cabinet, a hostile Congress and disloyal Copperheads to face. Often the press was hostile and many pulpits were pacifist. Not until many years after his death was his pew made a shrine within a shrine.

Today stories of Lincoln associations here are the most precious lore of the church, handed down by the congregation from one generation to the next like precious family traditions, and from pastor to pastor. We give them here as they were told to us by the present pastor, Rev. Joseph R. Sizoo, a great student and admirer of Lincoln. Many of them are the personal experiences of Rev. Phineas D. Gurley, who was the pastor in Lincoln's time and became Lincoln's intimate friend. Church records often refer to him as the "sainted Dr. Gurley."

Attended Service Secretly.

Unfortunately, Dr. Gurley's valuable Lincoln data, still in possession of the Gurley heirs, has never been published. Bits of it recorded here and there in treasured old church pamphlets and in various interviews given by Dr. Gurley after Lincoln's death are the public's only proof in document form of the authenticity of these stories. Hence historians prefer to regard them as "probabilities" rather than fact. No Lincoln biographer, in so far as we know, has told them in a published work. The church, however, looks on them as its own valuable heritage. Lincoln rode, two youths dropped into this room, saw the gaunt stranger huddled there and returned wide-eyed to whisper to the pastor, "That was Lincoln! No one else in Washington has such big feet!"

But Dr. Gurley swore them to secrecy and the lads kept their promise. The story of Lincoln's midweek devotions did not leak out until after his death. It is interesting that one of these curious lads later became an elder in the church.

framed on the wall, written to Eliza P. Gurney, a member of the church, dated "The White House, September 4, 1864

"I have never forgotten" (it begins) —"probably never shall forget—the impressive occasion when yourself and friends visited me on a Sabbath forenoon two years ago. Nor has your kind letter written nearly a year later ever been forgotten. In all it has been your intention to strengthen my reliance on God."

Susan B. Anthony is Being Revered As One of Three Great Emancipators

BY ANNA E. HENDLEY.

Each year as we read the eulogies of Lincoln, born February 12, and Washington, February 22, one is led to consider the similarity of characteristics found in these two great leaders and the outstanding feminist leader of our Nation, Susan B. Anthony. We pay homage to Susan B. Anthony, who, as the years pass, will more and more be recognized as one of the greatest figures in history. These leaders possessed ability, a quality to be admired. Ability dedicated to benevolent work is a quality to be venerated; ability consecrated to the service of humanity, which involves self-denial and personal sacrifice, bespeaks nobility of mind, heart and soul, and has the prototype of the Man of Galilee. Susan B. Anthony was essentially unobtrusive, a lover of peace and quietness, but her duty, as she saw it, repeatedly led her into places and postures which caused her to appear as a paradox of her true feminine self.

Every reform movement demands first, a leader whose whole time, energy and ability can be utilized in the promulgation of the ideal toward the ultimate attainment of the final victory.

The never-failing courage of a small group of supporters, who understand the purpose of the movement and who have a glimpse, at least, of the prophetic vision of the leader, is most essential to its success. Such a leader was Susan B. Anthony and such supporters were those loyal pioneer women whose services gained hearty appreciation from their leader.

Battled for Half Century.

For nearly half a century Susan B. Anthony went to Congress asking for an amendment to the Federal Constitution giving women the right to vote. The suffrage procession never ceased climbing the hill to the Nation's Capitol until the nineteenth amendment to the Constitution was ratified in 1920. When she could no longer be the leader, Dr. Anna Howard Shaw and Carrie Chapman Catt led the saffrage army to victory.

Miss Anthony was not only the acknowledged leader of the women of America, but because of her more than 60 years of devotion to suffrage and all other reform movements of her time, she was loved and honored in all parts of the world. Shall the women of America wait until memorials shall begin to raise their stately heads in other countries before one is built to honor our great leader at home. We are justly proud that out of the youngest of the great nations of the earth arose the greatest leader of the world.

Is it not interesting to note the great contrast between the national and international representation of women at the World's Fair in Chicago in 1893 and that of the corresponding representation of women at the Century of Progress Exposition held in Chicago in the past year of 1933.

Refused Invitation.

It was through the influence of Susan B. Anthony that the Board of she should embarrass the Board of Lady Managers of which Mrs. Bertha Horne Palmer of Chicago was vice president, by committing them to the cause of woman suffrage. Mrs. Palmer, however, showed her the most distinguished courtesy by including her in all invitations to both public and private affairs.

Miss Anthony was placed on the Advisory Council of the Political and Economic Congresses. She spoke several times at meetings where only the most gifted women were invited by the board to speak. She was also asked to speak at the Press Congress on the day that the religious press, as a leader of reforms, was under discussion. The managers of the meeting asked her how she would handle the question. Her reply was: "I shall speak the truth." It is indeed pleasant in these days when we recall the glories and delights of the World's Fair in Chicago in 1893 to remember the honors bestowed upon Susan B. Anthony. At all affairs which she attended her refined and delicate face shone with a beauty and tranquility far exceeding that of the beauty of youth. It was the beauty of experiences, sweetened and purified by appreciation and success.

World-Wide Representation.

When the International Council of Women at the World's Fair in Chicago in 1893 convened 27 countries and 106 organizations were represented by 525 delegates. Eighty-one meetings were held in different rooms of the Art Palace during the week of the congress.

The total attendance exceeded 150,000 persons and hundreds were turned away. The central figure of this great congress was Susan B. Anthony. Letters of congratulation came to her from all parts of the world.

The Century of Progress Exposition, or the World's Fair in Chicago of 1933 invited the women of America to an international congress on one common cause — civilization. The purpose was to concentrate the thinking of the 700 representative women of 50 countries upon problems of world moment, and to release that thinking into action. For the first time in history women made a frontal attack upon world problems. Thirty-one influential organizations, members of the National Council of Women, with a membership of approximately five million, directed their efforts toward the solution of imminent world-wide problems.

Result of Sacrifice.

This is the result of the years of labor and sacrifice of Susan B. Anthony and the pioneer women of the past. Those who devote themselves to universal service shall receive immortal energy. Through inspiration, soul vision, the great leaders of the past cut a path through the tangled underwood of old traditions out to broader ways. She lived to hear her work called good and brave, but oh the thorns before the crown of bays. The world gives lashes to its pioneers until the goal is reached—then deafening cheers. Truly it may be said

rows of poplars.

That year a handful of Scotch carpenters and masons was brought from Philadelphia by the Government. With them came the Rev. Mr. Laurie, whose wife was a cousin of Sir Walter Scott. Their first meeting house was the lobby of the old Treasury Hall in the Capitol, where they prayed: "Oh, Lord, mak' us recht, for Ye ken we are unco' hard to turn."

Little White Church Built.

After the Capitol was burned by the British, the congregation built the Little White Church Under the Hill. As the congregation outgrew its four small walls they moved to the Old Brick Church, on the site where the new Willard Hotel now stands.

Here was held the farewell service for Gen. Lafayette after his last visit to this country. Here John Quincy Adams delivered his farewell address as President of the United States. From its pulpit Webster and Calhoun have spoken.

Out of these small meeting houses grew the Lincoln church, built on New York avenue near H street in the early 1850s, claiming proudly to be the first Protestant church in Washington.

Many Presidents have worshiped here. In addition to those already mentioned the list includes Andrew Jackson, William Henry Harrison, Franklin Pierce, James Buchanan and Andrew Johnson. A regular attendant for years in this church was William Jennings Bryan.

One of the most impressive moments in the history of the church occurred several Summers ago when the body of the Great Commoner lay here in state before interment in Arlington.

On November 16, 1903, the church celebrated its 100th anniversary. On few occasions not part of Government routine have so many distinguished and representative people been gathered in one place. Justice Harlan of the Supreme Court presided. The main body of the church was filled with members of the cabinet, Justices of the Supreme Court, Senators and diplomats, officers of the Army and Navy. President Roosevelt occupied the Lincoln pew with his Secretary of State, John Hay, the same man who was Lincoln's private secretary 40 years before. During the service the President spoke from this pew, saying:

"A man would be a poor citizen of this country if he could sit in Abraham Lincoln's pew and not feel the solemn sense of association borne in upon him. I wish to thank the people of this church for that reverence for the historic past which has made them keep this pew unchanged. I hope it will remain unchanged in this church as long as our country endures."

Answer to Accusations.

After the President, John Hay spoke. Some of his words are an answer to accusations made that Lincoln was an "infidel and an atheist."

"Some of you share with me," he said, "the memories to which this occasion and place give rise—days when I have sat in this same church with that illustrious patriot whose fame even now has turned to something remote and legendary.

"But whatever is remembered or whatever lost, we ought never to forget that Abraham Lincoln, mighty master of statecraft, was also one of the most devoted and faithful servants of Almighty God who ever sat in the high place of the world.

"From that dim and chilly dawn when, standing on the railway platform in Springfield half veiled by falling snowflakes from the crowd of friends and neighbors who came to wish him Godspeed, he acknowledged his dependence on God and asked for their prayers—from that time to that sorrowful yet triumphant hour when

-12-

FORBES ROBERTSON
FIRST PRESBYTERIAN CHURCH
UNION CITY, INDIANA
TELEPHONE 523-J

August 15, 1938

Dr. Louis A. Warren, Editor,
LINCOLN LORE,
Fort Wayne, Indiana.

Dear Doctor Warren:

As a reader of LINCOLN LORE I turn to you, the Editor, for information about the Rev. Dr. Gurley, who was, I understand, minister the New York Avenue Church, Washington, during Lincoln's administrations, and who was with the President in his dying hour.

My limited sources of information do not seem to give any mention of Dr. Gurley's Christian name, and this it is I want to learn.

While looking through the Manual of our presbytery, the Presbytery of Muncie (set up in 1848), I find in the long roll of ministers who belonged to this presbytery during its 90 years of existence the name of Phineas D. Gurley: he was received October 2, 1849, and on November 27, 1849, he was transferred to some other presbytery.

I have been wondering if this Phineas D. Gurley and the Dr. Gurley, Lincoln's friend, could be the same person and minister.

If so, I shall get ~~the~~ our stated clerk's permission to hunt through the presbytery records and find out more about Phineas D. Gurley and his work during his brief stay within the bounds of Muncie presbytery.

Assuring you and your colleagues of my interest and appreciation of the splendid work you are doing in this most interesting department of historical study--the life, times, and work of Lincoln,

Fraternally yours,
Forbes Robertson
Forbes Robertson.

Stamp.

Gurley

August 18, 1938

Mr. Forbes Robertson
First Presbyterian Church
Union City, Indiana

My dear Mr. Robertson:

You are correct in your conclusion that Dr. Phineas D. Gurley is the same Dr. Gurley who was minister of the New York Avenue Presbyterian Church in Washington, D. C. at the time Lincoln was president.

We happen to have in our collection here some items which were owned by Dr. Gurley such as newspaper clippings and also some information by one of his daughters with reference to his connection with Abraham Lincoln.

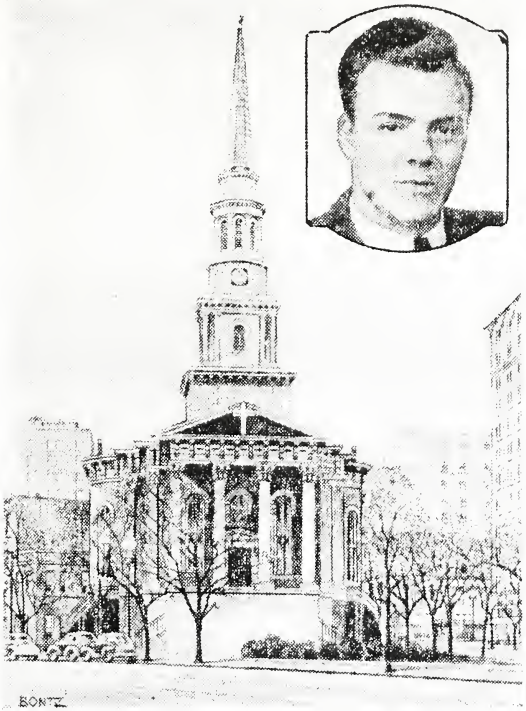
If we can help you any further in your quest, we will be happy to do so.

Very truly yours,

LAW:BS

Director

Spirit of Lincoln Permeates N. Y. Ave. Presbyterian Church



Edifice at 1311 New York avenue N.W. One of a series of sketches by Star artists. (Inset) the Rev. Dr. Peter Marshall. —Harris & Ewing Photo.

By CASPAR NANNES.

The spirit of Abraham Lincoln still permeates the New York Avenue Presbyterian Church, 1311 New York avenue N.W.

It is present in the Lincoln pew, eighth row on the center aisle, now occupied by distinguished guests or service men and women attending Sunday worship. It is evident in the Lincoln Chapel downstairs, where prayer meetings are held, and in the adjoining Lincoln room. It is alive as the hushed congregation listens to the tower chimes, given by Mrs. Robert Todd Lincoln in 1928, at the start of services. It is ubiquitous in the very simplicity of the church itself.

Lincoln joined the church on coming to Washington in 1861 because its clergyman "held himself aloof from politics." Dr. Phineas D. Gurley meant more to Lincoln than that. He became the President's friend and counselor; he was beside Lincoln at his death; he was at the grave as the body was lowered into the earth, and he joined other mourners in singing the hymn he had composed.

Renting the pew President James Buchanan had just vacated, for $50 a year, Lincoln headed the page in the trustee's record book "A. Lincoln." The pew is now marked by a simple silver plate. Another remembrance of the family was the savings in the little iron bank that Willie Lincoln, on his deathbed, asked his mother to give the church for its missionaries. The boy's love for Dr. Gurley inspired the gift.

Known as the "Lincoln Church," the place also was called "The Church of Presidents" because John Quincy Adams, Andrew Jackson, William H. Harrison, Franklin Pierce, James Buchanan and Andrew Johnson were regular attendants. Adams was a trustee during his presidency, and he once advanced $1,200 to help the church over a trying period.

The church was built in 1803 at F and Fourteenth streets N.W., where the Willard Hotel now stands. It was called the Associated Reformed Church, familiarly known

Says Lincoln Was Churchman

To the Editor of The Star:

Your June 3 article, "Spirit of Lincoln Permeates New York Avenue Presbyterian Church," was highly interesting. For the benefit of "A Reader" (this column June 7) who quoted "responsible treatises" asserting that "Lincoln was not a church member," may I suggest that any wholly reliable and authentic Lincoln treatise would be a very rare find? Lincoln treatises by the hundreds are copied, with ever-mounting sensational exaggerations, from the same original and inimical source long since proved spurious.

Lincoln was a member of, a trustee and held a high place in the First Presbyterian Church of Springfield, Ill. Lincoln's parents were strict Baptists and this early training influenced his whole life. Both he and his father abstained from intoxicants all their lives. Following their removal to Indiana, Thomas Lincoln helped to build the Pigeon Creek Baptist Church and transferred by letter his and his children's (Sarah's and Abraham's) memberships from the Little Mount Church in Kentucky. Mrs. Lincoln had died before this new church was built.

Lincoln's grandfather, Abraham, sr., gave the site for the Long Run Baptist Church and burying ground on his Kentucky plantation and lies buried there. His maternal grandfather, Joseph Hanks, helped to build this log church which was used also for a school. Joseph and his wife, Nancy Shipley Hanks, also are buried in Long Run churchyard. Lincoln's mother was their eighth and youngest child.

His church memberships, however, were not responsible for Lincoln's deep religious nature; that was an inherent quality, as were his correct speech with its Scriptural accents and his genius as a statesman.

CELIA WILLIAMS BECKMAN.

MEMORIAL PRESBYTERIAN CHURCH
OXFORD, OHIO

ELIOT PORTER
Minister to Parish
410 East High Street

CHARLES EUGENE CONOVER
Minister to Students
14 South Campus Avenue

March 23, 1945

Dr. Louis A. Warren,
Editor, Lincoln Lore,
Fort Wayne, Indiana

Dear Dr. Warren:

I have just read the interesting February edition of Lincoln Lore, for which I am always grateful.

I write to suggest that sometime you might find an investigation of Lincoln's connection with First Presbyterian Church, Springfield, Illinois, and his son's gift of a chancel to the Westminster Church of that same city, an interesting subject for a note or page in your publication.

First Church, Springfield, as you doubtless know, has the Lincoln pew set in front of the present pews. But Lincoln's son passed up First Church to give a finely carved chancel to Westminster Church in the same city (W. Church was designed by Cram, and is an unusually fine building.) When I was a member of Springfield Presbytery I was told that Lincoln's wife took him to First Church since it was socially correct, whereas Westminster was the antislavery church and an underground railway station. The First Church people, even when Lincoln attended there, were said to have been proslavery, at least a majority of them.

Barton's "Soul of Abraham Lincoln", as you know, credits a minister of First Church with giving Lincoln some help toward a tenable religious faith. Still, I'd like to know if my information had in Springfield Presbytery years ago was correct. I know the present ministers of the two churches very well, Wm. L. Hudnut, Jr., at First, and Edw. W. Ziegler, at Westminster. I'm sure they would help.

Yours sincerely

Eliot Porter

MEMORIAL PRESBYTERIAN CHURCH
OXFORD, OHIO

ELIOT PORTER
Minister to Parish
410 East High Street

CHARLES EUGENE CONOVER
Minister to Students
14 South Campus Avenue

P.S.

This from the Lincoln, Illinois, "Courier" of February 10, 1945, you may keep if you like. Judge Stringer, who died a few years ago, was consulted by Ida Tarbell before she wrote her Life of Lincoln, and his name appears in footnotes in Beveridge's Life of Lincoln. He wrote a Life of Lincoln himself which was never published. He was democratic nominee for Senator when the Republicans elected Lorimer, in Illinois, and was for some time a congressman.

His widow lives in Lincoln, and would, I imagine, allow republication of this paper on Mentor Graham if anyone thought it merited this.

D. W. Nickols, co-author of a book mentioned next this article by Judge Stringer, is superintendent of schools in Logan County, Illinois. His address is Lincoln, Illinois.

G.

April 16, 1945

Rev. Eliot Porter
410 East High Street
Oxford, Ohio

My dear Rev. Porter:

Thank you for your interesting comments about the Lincolns and their Springfield church relationships. Some years ago I did some work on this subject and really believe that Abraham Lincoln's connection with the First Church at Springfield was much closer than we have anticipated.

I think it is quite likely that Mrs. Lincoln was attracted to the Presbyterian Church by Dr. Smith, minister, because of the fact he had previously served in Lexington, Kentucky, her old home.

It is very true that there was a large Springfield colony which had come from Lexington and undoubtedly they were all of the same church, most of them at least.

Possibly I may be able to do a little monograph on the Presbyterian relationship in Lincoln Lore. Thank you very much for your information.

I happened to be in Lincoln, Illinois two weeks ago for some addresses and met the widow of Judge Stringer, also had a pleasant visit with Mr. Nickols, co-author of the Graham book.

Very truly yours,

LAW:CRS
L.A.Warren

Director

Long Legged Abe Lincoln Didn't Fit in a Church Pew

North American Newspaper Alliance

Washington, D. C. — President Abraham Lincoln was so long legged that he never could sit straight in church, so he sat sidewise, half in and half out of his end pew.

His awkward predicament was revealed for the first time by the minister of Washington's historic New York Avenue Presbyterian church, where Lincoln sometimes worshiped during his presidency.

Dr. George M. Docherty, current minister of the famous church, said that by all church accounts Lincoln enjoyed stretching his legs out into the aisle, and his end pew position had decided advantages.

One Sunday a forlorn, bedraggled looking man came wandering down the aisle, looking for a seat. The president spotted him. Instantly out shot a long arm, and Lincoln whispered:

"Come right in beside me, brother, there's plenty of room."

The bum sat down. For the duration of the services the ragged stranger and the president of the United States worshiped solemnly, side by side.

Anecdotes for Anniversary

The story is one of several unpublicized anecdotes which the church has dug up to mark the 143rd anniversary of the birth of the great emancipator.

Lincoln, according to one story, was a great admirer and a close friend of the Rev. Phineas D. Gurley, then the pastor of the New York Avenue church. He was quoted as saying to a friend:

"I like Dr. Gurley. He don't preach politics. I get enough of that through the week, and when I go to church I like to hear the gospel."

While Lincoln was a fairly regular attendant at the downtown Presbyterian church, where he rented a regular pew for $50 a year, his two sons, Willie and Tad, were not.

Returning from church one Sunday morning, the president found that his two sons had attend services at the Fourth Presbyterian church. He looked at them sadly, and asked why.

"More Fun" There

Well, his two sons chorused, they had more fun at the Fourth. They enjoyed seeing the "secessionists" get up, slam the doors of their pews, and march out when the minister prayed for the president of the United States.

Few people know how Abraham Lincoln once took time out from the pressing problems of the Civil war to play cupid for pretty Fanny Gurley, the daughter of his good friend and pastor.

Fanny was engaged to a West Point cadet, class of 1861, named Anthony Elderkin, originally of Potsdam, N. Y. Lincoln happened to be talking to her father after the fall of Fort Sumter, and, incidentally, asked about her.

Gurley told the president that his daughter's fiance was even then on his way to the front lines. He told Lincoln, too, of his doubts about allowing his daughter to marry a combat soldier.

Lincoln, knowing that Fanny's heart was set on the marriage, sat down and wrote this dispatch to the commanding officer of young Elderkin's detachment:

"Three days furlough for Elderkin. Come to Washington at once to be married."

The boy came, and the bride's father performed the ceremony. Lincoln stood in the receiving line, next to the bride, and gave her one of his homely bits of wisdom.

"Have a home of your own," the president said. "If it's only one room, with a stove in one corner, and a bed in the other, have a home of your own.

"A man needs a wife as much in war as he does in peace. I think he needs her more. Stay with your husband when you can.

"Don't let a third party interfere between you two; stay by yourselves. Never trouble trouble till trouble troubles you.' "

Lincoln's Long Legs Were Problem in Church

Tell How He Gave Hobo Place in Pew

BY STEFFAN ANDREWS
North American Newspaper Alliance

WASHINGTON, Feb. 11—President Abraham Lincoln was so long-legged that he never could sit straight in church. So he sat sidewise, half in and half out of his end pew.

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Dr. George M. Docherty, current minister of the famous church, said that by all church accounts Lincoln enjoyed stretching his legs out into the aisle, and his end-pew position had decided advantages.

'PLENTY OF ROOM'

One Sunday, a forlorn, bedraggled-looking man came wandering down the aisle, looking for a seat. The President spotted him. Instantly a long arm shot out, and Lincoln whispered:

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The story is one of several unpublicized anecdotes the church has dug up to mark the 143d anniversary of the birth of the Great Emancipator tomorrow.

FRIEND OF PASTOR

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TEMPERS FLARE

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GIVES BRIDE ADVICE

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"Have a home of your own. If it's only one room, with a stove in one corner and a bed in the other, have a home of your own.

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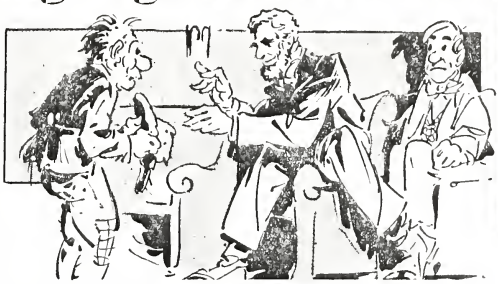


"Come right in beside me, brother; there's plenty of room."

LINCOLN LORE

Bulletin of The Lincoln National Life Foundation - - - - - - - Dr. Louis A. Warren, Editor
Published each week by The Lincoln National Life Insurance Company, Fort Wayne, Indiana

Number 1401 FORT WAYNE, INDIANA February 13, 1956

LINCOLN—A COSMOPOLITAN CHRISTIAN

The beginning of the Lenten season invites a review of some of the religious bodies with which the Lincoln family came in contact. It is well known that Abraham Lincoln was not a member of any church group, yet he was a man of profound faith in God. It is the purpose of this monograph to arrange chronologically a compilation of testimonies in which various denominations have set forth their claims of having influenced Lincoln at some time in his life. A summary of these allegations might allow us to think of Lincoln as a cosmopolitan Christian.

QUAKER

Lincoln prepared a biographical sketch for John Locke Scripps in which he wrote: "The family (Lincolns) were originally Quakers, though in later times they have fallen away from the peculiar habits of that people." We have not discovered that any of Lincoln's direct ancestors were members of that body although some of the Pennsylvania Lincolns intermarried with the Quakers. When Herbert Hoover became President the Society of Friends claimed two chief executives, Lincoln and Hoover.

METHODIST

The parents of Lincoln were married by a Methodist clergyman, Jesse Head, and when Thomas Lincoln married his second wife another minister of that church, John L. Rogers, performed the ceremony. When Lincoln became President, the Foundry Methodist Church at Washington, where Lincoln was in attendance on a special occasion, by subscriptions collected at the time, made the President a Life Director of its Missionary Society. The Methodist Bishop Simpson spoke the last eulogy over the body of Lincoln at Springfield, Illinois.

BAPTIST

Lincoln's parents very early affiliated with the Little Mount Separate Baptist Church in Kentucky which was an anti-slavery organization. After the President's death his widow wrote: "My husband's heart was naturally religious, he had often described to me his noble mother —the prayers she offered up for him." During the Indiana days the father Thomas joined Pigeon Baptist Church by letter from Kentucky and his second wife joined by experience. Abraham's sister affiliated with the church about the time of her wedding and it was customary for young people to postpone church membership until establishing a home. Abraham did not marry until he was thirty-three years old.

CATHOLIC

Abraham Lincoln's first school teacher was Zachariah Riney, a member of the Catholic faith. Abe's Aunt Mary Mudd Lincoln and her son also named Abraham, the President's cousin, were also members of that church. A Eucharistic Congress was held in Chicago in 1927 and Cardinal Mudelein according to the press, stated: "When Father St. Cyr came to say mass for Lincoln's stepmother, Mr. Lincoln (Abraham, the President) would prepare the altar himself. Indeed with his own hands Abraham carved out six wooden chairs to be used at the mass." Apparently stepmother was confused with aunt.

DISCIPLES

Mr. and Mrs. Thomas Lincoln after settling in Illinois affiliated with the Disciples of Christ or Christian Church and they both died members of this church. A reminiscence of Rev. John O. Kane, a well known minister of the Christian Church stated: "I baptised him (Abraham Lincoln) in a creek near Springfield, Illinois. . . . I placed his name on the church book. He lived and died a member of the Church of Christ." (Name does not appear on register.) Dr. Edward Scribner Ames, minister of the University Church of Disciples in Chicago stated in a sermon: "Lincoln could very well be a member of this church. Why not take him in." The following year Dr. Ames unveiled a Lincoln bust and concluded the ceremonies with the statement, "Mr. Lincoln we receive you into the membership and fellowship of this church."

EPISCOPALIAN

An Episcopalian clergyman of Springfield, Illinois, Rev. Charles Dresser officiated at the wedding of Abraham Lincoln and Mary Todd. Later Lincoln purchased the rectory from Dr. Dresser and lived in that home during the Springfield years. Approaching the choir in the Cathedral of St. John the Divine in New York there has been prepared in the parapet a series of twenty recesses each representing a century in the Christian era. The niche prepared for the nineteenth century contains a statuette of Abraham Lincoln suggesting that he had contributed most to Christian civilization during that century.

PRESBYTERIAN

Mrs. Abraham Lincoln was a member of the Presbyterian Church at Springfield, Ill. and Mr. Lincoln, although not a formal member, served in different capacities for the church. During the Washington days both Mr. and Mrs. Lincoln attended the New York Ave. Presbyterian Church and rented a pew in the church which now bears a memorial tablet. Mrs. Sydney Lauck, for seventy years a member of the church said on the information of Dr. Gurley, the minister, that Abraham Lincoln "but for the assassin who took his life would have made public profession of his faith in Christ on Easter 1865."

CONGREGATIONALIST

Dr. W. E. Barton, a leading Congregationalist minister, gave an address at Illinois College at Jacksonville, Ill. On the assumption that Ann Rutledge before her death was planning to attend the Jacksonville Female College, and also assuming that Lincoln would have followed her and attended the Illinois College, Dr. Barton ventured this conclusion: "It requires no vivid stretch of the imagination to think of Abraham Lincoln as emerging from Illinois College as a Congregational minister." Dr. Barton further observed that Lincoln's early training "would have made him familiar with the Congregational form of church government."

SPIRITUALIST

The *St. Louis Globe Democrate* on March 31, 1896 in reporting the Progressive Spiritualists Convention at Springfield, Mo. stated that a delegate claimed: "Lincoln, as is well established by history, was a firm believer in Spiritualism as any member of the association." Another delegate commented: "It would hardly be fair to designate Lincoln as a spiritualist, though he is known to have accepted in a general way the truths of our religion." In 1891 Nellie C. Maynard published a 264 page book entitled "Was Abraham Lincoln a Spiritualist?"

UNITARIAN

The American Unitarian Association issued a leaflet under the caption "He Never Joined a Church" in which it is stated "I think that Lincoln could have been a Unitarian if he had been aware of the freedom of belief, the right of every man to think for himself on matters of religion."

UNIVERSALIST

Dr. Frank O. Hall of New York according to a report of a sermon stated: "We Universalists like to remember that Lincoln believed in the ideals our church stands for. He was a predestinarian, and his Calvinistic faith made him practically a Universalist."

Chicago Daily News
May 19, 1962

Author Says Lincoln Slain Shortly Before He Was To Join Church

GALESBURG, Ill. (AP)— Abraham Lincoln was shot April 14, 1865 and died the next day. A recently published church history shows he intended to join the New York Presbyterian church, Washington, D.C., April 18, 1865.

The stated clerk of the Washington church, Frank S. Edginton, wrote the book that says Lincoln was to have been admitted by confession of faith.

Lincoln had attended the First Presbyterian church of Springfield, Ill., before moving to Washington, but was not a member. He had been assigned a pew in the Washington church, attended services and contributed to it.

Lincoln Lore

Bulletin of The Lincoln National Life Foundation . . . Dr. R. Gerald McMurtry, Editor
Published each month by The Lincoln National Life Insurance Company, Fort Wayne, Indiana

Number 1542 FORT WAYNE, INDIANA August, 1966

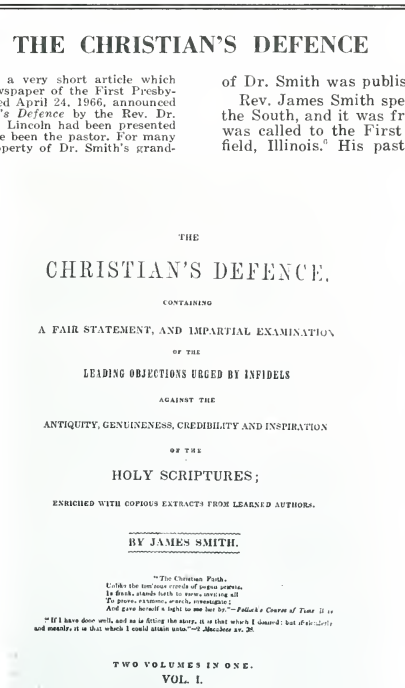
THE CHRISTIAN'S DEFENCE

Editor's Note: Dr. Wayne C. Temple in a very short article which appeared in *The Clarion* (The Parish Newspaper of the First Presbyterian Church of Springfield, Illinois) dated April 24, 1966, announced that the identical copy of *The Christian's Defence* by the Rev. Dr. James Smith which was read by Abraham Lincoln had been presented to the Church of which Dr. Smith had once been the pastor. For many years this valuable book had been the property of Dr. Smith's granddaughter, who resided in Springfield, Illinois. The gift was presented to the church this year by "the descendants" of the Presbyterian minister.

This announcement, when brought to the attention of the editor, reminded him that he had once published an article on *The Christian's Defence* in the August, 1934 issue of *Hobbies Magazine*. The six typewritten page article which originally appeared without illustrations or notes is here presented with both. However, it has been necessary to edit the 1934 article to bring it up to date. In doing this, the editor has consulted Wayne C. Temple's article "Lincoln and the Rev. Dr. James A. Smith" which appeared in the Winter 1964 issue of the *Lincoln Herald*, pages 181 to 183.

Due to the fact that Abraham Lincoln's religion has been exhaustively discussed by many authors, the book entitled *The Christian's Defence*, which Lincoln read, has received extensive study.[1] With the exception of the Bible, this work likely influenced his religious life more than any other book. The author of this massive volume was the Rev. Dr. James Smith, a Presbyterian minister, who was formerly the editor of the *Cumberland Presbyterian*. His analytical and unusual way of presenting facts likely appealed to Lincoln's legal mind.

The Christian's Defence contains the addresses and written arguments which were presented during the Spring of 1841 by Dr. Smith in a debate with an "infidel" named C. G. Olmsted in Columbus, Mississippi.[2] In preparing this work the author communicated with theologians and friends in Great Britain, who procured and sent him the latest and best materials on this subject.[3] The work is so extensive that it occasions much admiration for the earnestness and industry of the author. A study of the text reveals that Dr. Smith was familiar with both sides of the question. He knew the tenets of Hume, Volney, Taylor and Paine, as well as the theological doctrines of the Christian religion.[4] The debate was so prolonged that nineteen evenings were required for both contestants to present their arguments. After the debates were concluded, a book containing the addresses and dissertations of Dr. Smith was published in a very limited edition.[5]



THE

CHRISTIAN'S DEFENCE,

CONTAINING

A FAIR STATEMENT, AND IMPARTIAL EXAMINATION

OF THE

LEADING OBJECTIONS URGED BY INFIDELS

AGAINST THE

ANTIQUITY, GENUINENESS, CREDIBILITY AND INSPIRATION

OF THE

HOLY SCRIPTURES;

ENRICHED WITH COPIOUS EXTRACTS FROM LEARNED AUTHORS.

BY JAMES SMITH.

"The Christian Faith,
Unlike the tumultuous crowds of pagan priests,
In Book, stands forth to view, inviting all
To prove, examine, search, investigate;
And gave herself a light to me her by."—*Pollock's Course of Time.* It is
"If I have done well, and as is fitting the story, it is that which I desired: but if faintly
and meanly, it is that which I could attain unto."—*2 Maccabees xv. 38.*

TWO VOLUMES IN ONE.
VOL. I.

CINCINNATI:
STEREOTYPED AND PUBLISHED BY J. A. JAMES.
1843.

From the Lincoln National Life Foundation

Title page of the Foundation's copy of *The Christian's Defence*.

Rev. James Smith spent many years of his early life in the South, and it was from Shelbyville, Kentucky that he was called to the First Presbyterian Church at Springfield, Illinois.[6] His pastorate began there on March 14, 1849 and continued until December 17, 1856.

The Lincolns' intimate acquaintance with this minister began when their second son, Edward Baker, died.[7] During her residence in Springfield Mrs. Lincoln had attended the Episcopal Church; but since the rector of her church was absent from the city at the time of her son's death, it was necessary to have the funeral services conducted by some other minister. The Rev. James Smith was asked to officiate and on February 2nd he conducted services for the four year old child. It is said that the Lincolns were so impressed by his comforting words and his religious approach to matters of life and death that they started attending his church. On April 13, 1852 Mary Lincoln became a communicant and the Lincolns occupied pew No. 20.

In late October and early November of the year 1849, the Lincolns visited Mrs. Lincoln's relatives in Kentucky.[8] While in Lexington Mr. Lincoln picked up a book in the Todd library entitled *The Christian's Defence*, written by the Springfield minister. Lincoln started to read the book, but because of the short duration of their visit was compelled to leave the work unfinished. Upon arrival in Springfield, he secured from the author another copy of the same book. He also formed at this time a closer acquaintance with the minister. Perhaps it was this book which led the Lincolns to select Dr. Smith to conduct the funeral services for their son.

The style of composition and the logical arguments of the author appealed to Lincoln. Here, for the first time, he saw the subject rationally presented. He was greatly impressed with the book's contents. Dr. Smith had written as a lawyer, and his presentation of Biblical history interested Lincoln. It is alleged that, after studying the book for several weeks, Lincoln changed his views regard-

From the Collection of Lloyd Ostendorf

James Smith was born in Glasgow, Scotland, May 11, 1801, and died in Scotland on July 3, 1871. At the time of his death he was the United States Consul at Dundee, Scotland, having received his appointment from President Abraham Lincoln. On January 9, 1863, in a note to Secretary of State William H. Seward, Lincoln wrote: "Dr. Smith, mentioned within, is an intimate personal friend of mine."

ing religion. Apparently, Lincoln's comment relative to Dr. Smith's arguments was that they were "unanswerable."

Lincoln's brother-in-law, Ninian W. Edwards, on December 24, 1872 made this statement regarding the book's influence upon Lincoln:

"A short time after the Rev. Dr. Smith became pastor of the First Presbyterian Church in this city, Mr. Lincoln said to me, 'I have been reading a work of Dr. Smith on the evidences of Christianity, and have heard him preach and converse on the subject, and am now convinced of the truth of the Christian religion.' "[9]

Additional testimony regarding Lincoln's reading the work of the Rev. Dr. Smith was given in an address by Rev. William Bishop at Salina, Kansas on February 12, 1897. In this address it is stated that Rev. James Smith, in one of his conversations with Rev. William Bishop, said:

"With some suggestion bearing on the right attitude required for impartial investigation, I placed in his (Lincoln's) hands my book (*The Christian's Defence*) on the evidence of Christianity, which gives the arguments for and against the divine authority and inspiration of the Holy Scriptures. Mr. Lincoln took the book, and for a number of weeks, as a lawyer, examined and weighed the evidence, pro and con, and judged of the credibility of the contents of revelation."[10]

Mr. Thomas Lewis, on January 6, 1873, also made a statement regarding the fact that Lincoln read *The Christian's Defence*:

"Not long after Dr. Smith came to Springfield, and I think very near the time of his son's death, Mr. Lincoln said to me that when on a visit somewhere he had seen and partially read a work of Dr. Smith on the evidences of Christianity, which had led him to change his view of the Christian religion, and he would like to get that work and finish the reading of it, and also to make the acquaintance of Dr. Smith. I was an elder in Dr. Smith's church, and took Dr. Smith to Mr. Lincoln's office, and Dr. Smith gave Mr. Lincoln a copy of his book, as I know, at his own request."[11]

In a letter written from Cainno, Scotland, dated January 24, 1867, the Rev. Dr. Smith made this statement:

"It was my honor to place before Mr. Lincoln arguments designed to prove the divine authority and inspiration of the scriptures, accompanied by the arguments of infidel objectors in their own language."[12]

Ward H. Lamon in his biography states that Lincoln did not read the work of the Rev. James Smith, which he discussed as follows:

"Mr. Smith composed a heavy tract out of his own head to suit the particular case. 'The preparation of that work,' says he, 'cost me long and arduous labor,' but it does not appear to have been read. Mr. Lincoln took the 'work' to his office, laid it down without writing his name on it, and never took it up again to the knowledge of a man who inhabited that office with him, and who saw it lying on the same spot every day for months."[13]

Because of the fact that the book entitled *The Christian's Defence* was published six years before the Rev. James Smith came to Springfield, few people there knew that he was the author of such a work. Apparently, this was the case with Ward Hill Lamon whose writings on the subject of *The Christian's Defence* appear to be rather confused. He evidently did not know the title of the work or the reason for which it was written.

The Christian's Defence was first published in a very limited edition, as other subsequent editions were expected to be forthcoming from the press.[14] However, it is thought that the first was also the last and only edition. The entire lot was completely sold before it came from the press and it never came into general circulation in Illinois.[15]

The title page of this excessively rare religious work is as follows:

The/Christian's Defence/Containing/a Fair Statement, and Impartial Examination/of the/Leading Objections Urged by Infidels/Against the/Antiquity, Genuineness, Credibility and Inspiration/of the/Holy Scriptures;/Enriched with Copious Extracts from Learned Authors/by James Smith/(quotation: Pollack's Course of Time)/(quotation: Macabees)/Two Volumes in one/Vol. 1/Cincinnati/Stereotyped and Published by J. A. James/1843.[16]

The first printed page of this work contains advertisements of books published by the press of J. A. James of Cincinnati, Ohio. The first three advertised, namely: *The History of the Decline and Fall of the Roman Empire* by Edward Gibbon, *Napier's Peninsular War* by W. F. Napier, and *Rollin's Ancient History* were all read by Lincoln.[17] James Smith, the author of *The Christian's Defence*, endorsed the *Evangelical Family Library* advertised on the same page.

Four printed pages are devoted to the notices of the debate which led to the publishing of *The Christian's Defence*. The four pages contain three exceedingly long letters, all dated during the year 1841 and posted from Columbus, Mississippi. The book was copyrighted according to an act of Congress in the year 1843 by James Smith in the clerk's office for the district court of Kentucky.

On the sixth printed page the work is dedicated as follows:

"To the Honorable Henry P. Brodnax, This Work is Most Gratefully and Most Respectfully Inscribed, by His Friend, the Author, May 11, MDCCCXLIII."[18]

The above inscription is of interest because of the fact that Henry P. Brodnax was very likely an acquaintance of Lincoln's father in Elizabethtown, Kentucky. Henry Power Brodnax was admitted as an attorney at the Elizabethtown bar at the April 1796 term of Hardin County Court.[19] During this same year Thomas Lincoln was employed to construct a mill by Samuel Haycraft, Sr., in Elizabethtown.[20] Documentary evidence is available that Henry Power Brodnax practiced law in Elizabethtown during the period that Lincoln's parents resided there.

In a letter written to Samuel Haycraft, Jr., by Mark Hardin, from Shelbyville, Kentucky, February 1871 it is stated that:

"He (Brodnax) became an active, zealous Cumberland Presbyterian, built a church at his own expense, on his own land, and was very active in the service of the church. He had enemies and the house of worship was burned down. Eventually he joined the Old School Pres-

byterian Church. He never married and by his will, as he had received nothing from his family, so he chose to will a large portion of his property to be devoted to the education of the needy, upward of twenty thousand ($20,000) dollars was appropriated to the Brodnax professorship in the Theological Seminary at Danville (Ky.) some time between the years 1850 and 1860."[21]

Due to the many philanthropies of Brodnax for the cause of religion and religious education, it is easy to see that Rev. James Smith would admire him and might dedicate his work to him. It is very likely that Smith and Brodnax formed their acquaintance in Shelbyville, Kentucky where Smith had a pastorate and where Brodnax practiced law and held court.

Dr. Smith's own copy of the book, the one he loaned to Lincoln, is today extant. As stated in the *Editor's Note*, it is now the property of the First Presbyterian Church of Springfield, Illinois. Other copies of this work should have a permanent place in all extensive collections of Lincolniana, because of its influence upon Lincoln's religious life.[22]

NOTES

1. The author, James Smith, and the book, *The Christian's Defence*, have received extensive discussion by Dr. William E. Barton in his work entitled, *The Soul of Abraham Lincoln*, George H. Doran Company, New York, N.Y., 1920. See pages 75, 76, 132-136, 156-164, 270, 323-324, 358.
2. C. G. Olmsted was the author of a work entitled *The Bible Its Own Refutation*.
   Smith, James: *The Christian's Defence* preface, page X. The subject of C. G. Olmsted's lectures were:
   "The Natures and Tendencies of Infidelity" and
   "The Evidences of Christianity"
   Barton, William E.: *The Soul of Abraham Lincoln*, page 358.
3. A period of fifteen months was spent in preparation for these debates which continued for nearly three weeks. Smith, James: *The Christian's Defence* preface, page X.
   There is some reason to believe that Dr. Smith's three-week debate with C. G. Olmsted at Columbus, Mississippi might have suggested to Lincoln the idea of a series of debates with Stephen A. Douglas. Barton, William E.: *The Soul of Abraham Lincoln*, page 76.
4. Smith, James: *The Christian's Defence* introductory page IX.
5. *Ibid*, introductory page XII.
6. Barton, William E.: *The Soul of Abraham Lincoln*, pages 156-157.
7. The second son of the Lincolns, Edward Baker, was born March 10, 1846.
8. Earl Schenck Miers. *Lincoln Day By Day A Chronology* 1809-1865, Lincoln Sesquicentennial Commission, Vol. II, 1849-1860, Washington, 1860, pages 23-24.
   Dr. Barton stated incorrectly that the Lincolns visited relatives in Kentucky "in the Spring of the year 1850, after the death of their little son Eddie." *The Soul of Abraham Lincoln*, page 156.
9. Barton, William E.: The Soul of Abraham Lincoln, page 165.
10. *Ibid*, page 163.
11. *Ibid*
12. *Ibid*, page 158.
13. Ward H. Lamon: *The Life of Abraham Lincoln from His Birth to His Inauguration as President*, James R. Osgood and Company, Boston, Mass., 1872, pages 498, 499.

    From an inscription in Lincoln's hand discovered in a copy of Shakespeare's works, it is evident that Lincoln and Dr. Smith exchanged other books in addition to *The Christian's Defence*. Mr. John Howell, a book dealer of San Francisco, California, in a letter dated May 10, 1930, states:

    "Several Years ago I was fortunate to have a copy of Shakespeare belonging to Lincoln with his name on the title page. . . . On the first page was also written by Lincoln 'From Dr. Smith's library.' In another hand was written: 'Bought by him or presented to him by Abraham Lincoln.'"

    The above-mentioned book, *The Dramatic Works of William Shakespeare*, published by James Conner, New York, N. Y., 1835, is now owned by The Folger Shakespeare Library in Washington, D. C. Some Lincoln authorities question the autenticity of the written inscription, even though the volume was sold to a New York City collector for over $3000. Still another bit of evidence of the esteem in which the Lincoln family held Dr. Smith is the tradition that, following the President's death, one of his gold-headed canes was presented to the family of the Presbyterian minister.

    Lincoln National Life Foundation Correspondence Files.
14. Several defects are present in the mechanical make-up of the book. These defects are not identical in all of the books. The copy belonging to the Lincoln National Life Foundation has section I of chapter I on page 6 incorrectly marked section II. Section II of chapter I appears on page 23. In the above mentioned copy, pages 139 and 140 are missing; yet there is no break in the text.

From the Lincoln National Life Foundation

The Foundation's copy of *The Christian's Defence*, along with the Winter 1964 issue of the *Lincoln Herald*, depicting Lloyd Ostendorf's drawing of Lincoln and Dr. James Smith near the First Presbyterian Church located at the southeast corner of 3rd & Washington Streets, Springfield, Illinois.

TO

THE HONORABLE

HENRY P. BRODNAX,

THIS WORK

IS

MOST GRATEFULLY AND MOST RESPECTFULLY INSCRIBED,

BY HIS FRIEND,

THE AUTHOR.

MAY 11, MDCCCXLIII.

From the Lincoln National Life Foundation

Rev. Dr. James Smith dedicated his book, *The Christian's Defence*, to Henry P. Brodnax who was very likely an acquaintance of Lincoln's father in Elizabethtown, Kentucky.

In the copy once owned by George P. Hambrecht of Madison, Wisconsin, but now in the collection of Lincoln Memorial University, pages 133 to 140 are missing. They are not torn out, but it is a defect in the assembling of the book.

Lincoln National Life Foundation Correspondence Files.

15. "There are three copies in Chicago, one in the library of the University of Chicago, one in the library of McCormick Theological Seminary, and one in my own library. There are copies also in the libraries of Union Theological Seminary, New York; Center College, Danville, Kentucky; the College of the Bible, Lexington, Kentucky; the Library of Congress, and Lane Theological Seminary, Cincinnati. These, and the one owned by Miss Smith, are the only copies of which I have learned thus far; though doubtless there are others in dusty attics."

    Barton, William E.: *The Soul of Abraham Lincoln*, page 165.

    Other copies are owned by The Lincoln National Life Foundation, Fort Wayne, Indiana; Lincoln Memorial University, Harrogate, Tennessee; Bradley University, Peoria, Illinois; First Presbyterian Church of Springfield, Illinois and William J. Johnson of St. Paul, Minnesota, who may have presented his copy to the Kansas State Historical Society.

    A copy of *The Christian's Defence* once in the library of The Lincoln National Life Foundation had written in ink across the title page: "James Anderson." See Appleton's Cyclopaedia of American Biography, D. Appleton & Co., New York, N. Y. 1888, Vol. 1, page 69.

16. Four pages are devoted to a very full table of contents, and four pages are given over to the author's preface. The first volume contains 312 pages. The title page to the second volume is identical with the title page of the first volume with the exception of the volume number. The appendix contains four printed pages and throughout the work is copiously filled with notes. Leather binding, two volumes in one, 14 illustrations (several colored plates) 8 vo.

17. Houser, M. L.: *The Books that Lincoln Read*, page 12, numbers 29 and 31.

    It is very likely Lincoln knew something of the book entitled *Napier's Peninsular War*.

    Mabbott, Thomas O. and Philip D. Jordan: *The Prairie Chicken*, page 13.

18. "Brodnax afterwards became a Circuit Judge; he lived and died a bachelor, was scrupulously neat, wore short breeches with white stockings, knee and shoe buckles of silver, and kept everything in print; was polite and attentive to the fair sex, and was urgent in his advice to them not to suffer a wrinkle in their stockings." Mark Hardin of Shelbyville, Kentucky, described Brodnax as follows:

    "He had a coat made of white ribbed dimity. The skirts nearly touched the ground, the pockets were on the outside—white cassimere short breeches, knee buckles, silver with weighty sets, in pure glass, or like glass, very fine cotton stockings, hair powdered and tied behind, very light hair, light eyes and thin white skin, finely formed, fully common sized man, always dressed neat, had some peculiarities if not eccentricities, rather holding himself above the commonality."

    Haycraft, Jr., Samuel: *A History of Elizabethtown and its Surroundings*, The Woman's Club of Elizabethtown, Ky., 1921, pages 37, 179.

    Henry P. Brodnax, while serving as a judge of the Circuit Court at Henderson, Kentucky, had occasion to preside over a case between John James Audubon, the noted ornithologist, and an assailant who had attacked the pioneer artist. According to a Henderson tradition, Judge Brodnax left the bench and said:

    "Mr. Audubon, you have committed a serious offence—an exceedingly serious offence Sir—in failing to kill the d—— rascal."

    Herrick, Francis Hobart: *Audubon the Naturalist*, Vol. 1, pages 257-259.

19. Haycraft, Jr., Samuel: *A History of Elizabethtown and its Surroundings*, page 37.

20. *Lincoln Lore* No. 44, February 10, 1930: "Thomas Lincoln Chronology."

21. Haycraft, Jr., Samuel: *A History of Elizabethtown, Kentucky, and its Surroundings*, pages 178-179. There is a monument to his memory (Brodnax) which was erected in the cemetery at Russellville, Kentucky in 1859.
    Ibid: page 179.

22. In addition to the many references by Dr. William E. Barton concerning *The Christian's Defence*, he reproduced (not in facsimile) the title page and table of contents in his work on Lincoln's religious life.
    Barton, William E.: *The Soul of Abraham Lincoln*, pages 362-375.

BELIEVE IT? WHY NOT!

Assistant Marshal

In a Fourth of July (1839) parade, Lincoln acted as an assistant marshal.

Boat Race

In October 1849 the Lincolns visited Lexington, Kentucky. A segment of the journey was by boat, and while navigating the Ohio River a race developed between Lincoln's boat and another craft. When Lincoln's boat ran short of fuel, it hitched to a flatboat loaded with wood. Lincoln jumped upon the flatboat shouting "Come on, Boys!" and he and the others pitched wood like deck hands until the wood was loaded. However, his efforts were unvailing for the rival boat passed them.

Lincoln's Apology

On March 10, 1855 Lincoln apologized to a firm of New York attorneys for not having acknowledged the receipt of a bond they sent him in December. Lincoln wrote: "When I received the bond, I was dabbling in politics; and, of course, neglecting business. Having since been beaten out, I have gone to work again."

Inconsistent with Dignity

On September 26, 1860 the Prince of Wales passed through Springfield, Illinois. Lincoln wanted to see the royal visitor but as a candidate for the Presidency, he felt that any action on his part would be inconsistent with dignity.

Lincoln's Church Winning Battle Against the Exodus

By AARON RUVINSKY
Star Staff Writer

One of the most prized possessions of New York Avenue Presbyterian Church is the "emancipation document," Abraham Lincoln's first draft of his first proposal to abolish slavery.

Dated July 14, 1862, the three-page document is in the form of a bill under which Congress would offer to compensate any state abolishing slavery.

Lincoln had formed a close friendship with the church pastor, Dr. Phineas D. Gurley. NYA Church historians credit Gurley with making several suggestions that were incorporated into the Emancipation Proclamation of Jan. 1, 1863.

Thus the "Lincoln Church" at 1313 New York Ave. NW has a long history of concern with race relations. Today it is one of the church's dominant themes as it struggles to remain a part of the city around it, while the majority of its members commute from the "albino" suburbs.

Welcome Is Key

Says the Rev. George M. Docherty, whose expression is in quote marks: "The basic problem of an urban Christian church today is the integration of different races into membership. When a neighborhood goes black, the tendency is for white members to flee to the albino suburbs. In an effort to prevent them from leaving the church, it will seek to keep out colored members.

"This is short-term planning, for sooner or later the white members will leave anyway. Since the black community has not been welcomed, it will not join. Thus the church loses its white members, does not gain black members and the doors close."

Docherty's reasoning has relevance to NYA's situation, but not complete accuracy. During his 20-year stewardship at the church, the doors have been wide open to Negroes. Yet not more than 2 percent of its membership consists of Negroes. And most of even these are middle and upper-class families, not typical of the close-in ghetto.

How, then, has NYA managed to maintain its membership at 1,800, as compared with 1,700 at the beginning of Docherty's ministry and a peak of 2,100 in the early '60s?

'Doing Something'

He credits two factors:

"People from the suburbs and visitors come to New York Avenue Church because they believe there is a pulpit speaking to relevant issues and a vital fellowship of brother Christians."

"Second, under the shadow of this church is the fringe of the slums that are a constant shame and challenge to city planners. Through community club and study hall, preschools and face-to-face encounters the church has sought in small measure to alleviate the degradation of poverty.

In turn, this witness has attracted concerned citizens from the four corners of the metropolitan area who join because, they feel, 'This church is doing something.'

"Any loss of membership, therefore—due to members leaving the area, death, shifting to suburban churches for family reasons or the very small minority who have protested the social involvement of the Gospel—has been offset by the influx of young couples who see in this church an outlet for their Christian concern for society."

While the church doesn't bend over backwards to advance Negroes, Docherty said, it now has a Negro minister (the Rev. Andrew Ransom), full-time social worker (Mrs. Thelma Odom) and organist (Henry Booker). Three of the 36 elders and two of the 24 deacons are black, as are several members of the clerical staff.

Community Program

In the last 10 years, NYA has increased spending for its inner city program from about $3,000 to $40,000. Its efforts include finding housing and lending $25,000 to the nonprofit Housing Development Corp.; tutoring school children; hiring young college students to organize children's leisure activities; conducting a study hall program that includes many supplemental interracial activities; a Saturday school for handicapped children; a secretarial training school, and interchurch social education forums.

Docherty and his staff, however, would like to accomplish much more. Partly because of this talks were begun last week with First Congregational United Church of Christ, at 10th and G Streets NW, looking toward merger of the two churches.

Another reason for the talks, says the Rev. Jack McClendon, NYA associate minister for the last 13 years, is to put the church's ecumenical intentions into practice at the grass-roots level. Docherty has hopes such a union could help prepare the way for a merger of the Methodist, Presbyterian, Baptist and United Church of Christ denominations.

Joint Activities

For some time, NYA and First Congregational have cooperated in the tutorial, preschool and juvenile justice programs. The social education forums are jointly sponsored with St. John's Episcopal and Epiphany Episcopal Churches. NYA also conducts a cooperative ministry with First Congregational Epiphany and Asbury Methodist Churches.

Docherty is unhappy that NYA can't attract more Negro members, but he thinks it is understandable. "If I were black," he said, "I would join a black church."

He speaks glowingly of the hundreds of store-front churches, whose music, idiom and fellowship put their members at ease because they arise out of their experience. In a white church, on the other hand, they are likely to feel either neglected or showered with exaggerated kindness.

But he noted that before the Civil War NYA Church had on its rolls 50 freedmen.

Records fail to show what became of them or why. But gradually they disappeared from the rolls. One suspicion, perhaps unjustified, is that they were kidnapped and taken back into slavery across the Potomac.

Docherty and many other downtown clergy and lay leaders intent to do all they can to prevent a modern-day disappearance of the white membership. In the process they hope to make the church truly a brotherhood of equals under God.

Lincoln Lore

October, 1975 | Bulletin of The Lincoln National Life Foundation . . . Mark E. Neely, Jr., Editor. Published each month by The Lincoln National Life Insurance Company, Fort Wayne, Indiana 46801. | Number 1652

A VIEW OF LINCOLN FROM A HOUSE DIVIDED (Cont.)

. . . there is not one of us that cherish an unkind thought or feeling toward him and for this reason we feel as acutely every remark derogatory to him, except as a President. I never go in Public that my feelings are not pounded or are we exempt in Matt's own home for people constantly wish he may be hung & all such evils may attend his footsteps. We would be devoid of all feeling or sympathy did we not feel for them & had we no love for *Mary*, would love or respect her as the daughter of a Father much loved & whose memory is fondly cherished by those who were little children when he died I wish I were not so sensitive but it is *decided weakness* of the entire family and to struggle against it seems for naught...[.]

One detects an undertone of feeling that he had been properly chastised—perhaps in his switch from the overly familiar "Abe" to "Mr. Lincoln"—in Dawson's reply: "I am really glad that you have such feelings about Mr Lincoln—I have never been able to entertain for him any unkindness, save as an enemy to my country— I have never believed the slanders upon him as a man—& accord to him the respect that is due a gentleman— It would indeed be strange if you felt otherwise, & did not love your sister . . . [.]"

Despite granting President Lincoln the ultimate compliment available in N. H. R. Dawson's vocabulary, calling him a "gentleman," the Alabama soldier could not help interpreting the Lincoln administration from his own Southern aristocratic viewpoint. For a long time, Dawson thought that Lincoln would be unable to prosecute the war as soon as Northern society realized the expense involved in raising armies. "It is thought," Dawson reported to Elodie, "that the financial difficulties of Mr Lincoln will be so great as to embarrass the plans of the campaign— I hope that the Capitalists will not be willing to open their coffers to his draughts. Our Armies will fight without pay . . . [.]" Dawson was clearly a believer in the Southern picture of the North as a dollar-conscious Yankee kingdom of selfish grab and gain. Romantically, he believed the South so untainted by materialism that even the common soldiers would fight without pay. Despite being a politician himself, Dawson's aristocratic ideal of politics ruled out party ambition (hence his father's refusal to serve, though he was a better lawyer than Rhett and Barnwell, famous South Carolina political leaders). He thought in July of 1861, that "Mr Lincoln should now rise above party & give peace to the country—but I fear he will not be equal to the position— He is too much a party man— I say this, my own dear girl, knowing how you feel, & with no idea that it will give you pain . . . [.]"

Elodie Todd replied to Dawson's cautious defamation of Lincoln's political character in a none-too-protective way:

I do not think of peace and know well Mr Lincoln is not *man enough* to dare to make it, he is but a tool in the hands of his Party and would not brave their wrath by such a proposition, how nobly he could redeem himself if he had the courage he is no more fitted for the office than many others who have recently occupied it and we may date our trouble from the time when we allowed *Party* to place in the chair a President entirely disregarding his *worth* ability or capacity for it, and I hope our Confederacy may guard against it . . . [.]

Courtesy Southern Historical Collection, University of North Carolina Library, Chapel Hill

FIGURE 1. N. H. R. Dawson

Mary Todd's sister then revealed the strength of family ties in the aristocratic Todd clan by admitting her double standard for judging the Todd family:

I could not be offended at your remarks concerning Mr L— Knowing they were not intended more for him than for his party or than for any other *Blk Rep. President,* and you do not say as much as I do, tho' that is a privilege I allow myself exclusively, to abuse my relations as much as I desire but no one else can do the same before me or even say a word against

Kentucky.

By and large, Elodie Todd and N. H. R. Dawson as well were true to this standard—even to the extent of disbelieving anything they read in the newspapers which reflected poorly on Mary Todd. On July 22, 1861, she wrote one of the harshest appraisals of Mary Todd that appears anywhere in her correspondence.

> I see from today's paper Mrs. Lincoln is indignant at my Brother David's being in the Confederate Service and declares "that by no word or act of hers would he escape punishment for his treason against her husband's government should he fall into their hands"— I do not believe she ever said it—& if she did & meant it she is no longer a Sister of mine, nor deserves to be called a woman of nobleness & truth & God grant my noble & brave hearted brother will never fall into their hands & have to suffer death *twice over,* and he could do nothing which would make *me prouder of him,* than he is doing now *fighting for his country,* what would she do to me do you suppose, I have so much to answer for?

Her fiancee replied with a letter which indicates that Dawson might have been less restrained in his appraisal of Lincoln had he not felt that he must be careful of Elodie's touchy Todd family pride:

> I do not believe that Mrs Lincoln ever expressed herself, as you state, about your brother David.— If she did, it is in very bad taste, and in worse temper— and unlike all the representations I have seen of her character— But you will learn, my dearest, that a wife, soon becomes wrapped up in the fortunes of her husband & will tolerate in her relations no opposition to his wishes . . . [.]

Was Dawson hinting that Elodie might some day sever her loyalties from the Todd family and share a more "objective" view of the narrow party politician in the White House?

If Dawson thought so, he was quite wrong. In a dramatic episode, Elodie proved her loyalty to the Todd family name. In December of 1861, Selma citizens staged a "Tableau," a sort of costume charade in which living people staged a motionless picture, to raise money for a local regiment. Elodie was invited and intended to go, until she saw the programme:

> . . . I see my Brotherinlaw Mr Lincoln is to be introduced twice I have declined as all my feeling & self respect have not taken wings & flown. I must confess that I have never been more hasty or indignant in my life than since the last step has been taken. What have we done to deserve this attempt to personally insult & wound our feelings in so public a manner. We have suffered what they never have and perhaps never will in severing ties of blood . . . [.] Dr. Kendree and Mrs Kendree last summer proposed that in one of the Tableaux we should introduce the two Scenes which they propose entertaining their audience with Tuesday night and I then in their *own home* showed the indignation that I felt at a proposition made to wound me. . . . [they wished] Mr Lincoln would be *caught & hung* . . . that was enough but I feel I can never feel kindly again toward those who take part in this, you do not know all we have taken from some of the people of this place, no not one half and *pride* has kept us from shewing them what we felt, I am afraid I shall never love Selma and I feel thankful that I am not dependent on its inhabitants for my happiness, hereafter I will stay to myself and keep out of the . . . way of those to whom my presence seems to be obnoxious . . . [.]

Elodie did stay home and apparently suffered a period of ostracism which severed her relations with her neighbors in Selma. Dawson tried to smooth over the difficulty as well as he could, explaining that Lincoln had become the "personification" of the enemy, but Elodie continued to complain bitterly about Selma, much to Dawson's obvious irritation. Todd family pride was a powerful force.

The Todd Family: A Startling Revelation

Most historians have assumed that Mary Todd Lincoln took an interest in political affairs that was extraordinary for a woman in her day because politics had been such a large and natural part of the Todd family life. Her father, Robert S. Todd, had been a politician himself. Lexington, though not the state capital, was an intensely political town because one of its citizens, Henry Clay, was a long-time contender for the United States Presidency. Todd was apparently associated with local men of ambition who wished to see Clay become President. As William Townsend has shown, Todd was involved in bitter political disputes because he supported the 1833 Kentucky law forbidding the importation of slaves into the state for purposes of sale. Some supporters of the law, written at the height of anti-slavery feeling within the South itself, argued that, without fresh infusions of black population, the slave power in the state would wither and eventually emancipate the slaves. Powerful pro-slavery interests in the state fought for the repeal of the nonimportation law and gained it just before Todd's death. When he ran for office, Todd received the bitter denunciation of the pro-slavery interests for being what he was not, an emancipationist. Thus Mary and the other Todd children knew the bitterness of politics as well as the satisfactions of being a family thought worthy of representing their community's political interests. Nevertheless, it is assumed that Mary gained a love of politics from the partisan milieu of her early life.

N. H. R. Dawson debated, while in the army, whether he should become a politician or devote himself to law practice when he ended his tour of duty. In May of 1861, he asked his finacee what her feelings were about his future career. Dutifully, Elodie replied that she would be content with either choice. "One might suppose," she said, "to behold Mr Lincoln's Political career that my family would be contect with Politics I am used to such a life My Father having followed such a one himself." When he asked again, he got a very different answer from Robert S. Todd's young daughter:

> As to a Political life I think almost any choice preferable and more conducive to happiness, it is a life of trials vexations & cares, and in the end a grand disappointment to all the [illeg.] & purposes of the Politician himself & of his friends, that [there ?] are a few empty honors [nor] do they compensate when gained, for the trouble of a laborious life to please the World, which does indeed turn every day your friends today, your foes tomorrow, ready to tarnish your fair name with any untruth that will serve to promote party purposes. I know my Father's life was embittered after the selection of a Political life was made by his friends for him & he accepted it and after all the sacrifices he made for them & to acquire for himself Fame & a name which lived only a few years after he slumbered in his grave, and it was well he did not live longer to plunge deeper in for every other life had lost its charm and there was but the one that added he thought to his happiness. Yet I am wrong I expect to judge all by the few I have known to be otherwise than happy in such a choice, as much depends upon disposition and any life may have proved to have had the same effect . . . [.]

This is a remarkable letter which ones does not know quite how to interpret. It is, in the first place, the letter of a seventeen-year-old girl. It is, in the second place, the letter of a girl who was but five years old when her father died. Therefore, it is not altogether to be trusted.

Nevertheless, it is a unique view of a family which has remained shrouded in mystery and deserves careful consideration. It is unclear whether Robert S. Todd was truly embittered before his death (though Elodie says so) or whether the family projected their own bitterness, derived from the speed with which his fame faded after his death, onto their memory of Robert Todd. Such an interpretation would be congruent

with Elodie's statement that what name he gained faded quickly after his death and with the fact that she surely learned of this bitterness from her family long after her father's death. Probably a girl of five was unable to understand a bitterness bred of political chicanery.

Whether Elodie's view of politics and of her father's political career should cause us to reevaluate Mary Todd's alleged love of politics is a still more difficult question. Mary left home before her father engaged in the heated campaign for the state senate in 1845, in which Todd denounced his opponent as a man in a "fit of malice and desperation," "an habitual and notorious falsifier, an unscrupulous and indiscriminate calumniator, reckless alike of fame, of honor, and of truth," and a "miserable old man" who engaged in "unprovoked assaults, unfounded charges and illiberal insinuations." She was away in Springfield when her father was called by his opponent a "weak and vicious" man of "craven spirit" who worked as a legislator in the lower house to gain favors for the Branch Bank of Kentucky of which Todd was himself the president. Moreover, Robert S. Todd died in the midst of a campaign for reelection to the Kentucky Senate, and those of his family who were with him may somehow have blamed the campaigning for killing him. Especially to a child of five, it may have seemed as though whatever it was that took the father away from the house all the time on business (campaigning) simply took him away forever. From all these feelings and emotions Mary Todd Lincoln could well have been quite immune. She may therefore have imbibed a love of politics from the early career of a father whose later career and death in the midst of campaigning left younger members of the family bitter about the profession of politics.

Other intimate glimpses of the Todd family provide interesting food for thought. Dawson seems to have been a devout man who took his Episcopalianism seriously as religion and not merely as a badge of his status in Southern society. He was distressed that Elodie, although she attended church, was not a full-fledged member. Elodie's professions of lack of adequate faith sound a bit perfunctory, but the subject appeared often enough in her letters to indicate genuine concern. "It was not necessary," she told her finacee in a typical passage, "for you to ask me to pray for you as I have not allowed a day to pass without doing so, nor will not, altho' my prayers may not be heard & I regret each day more & more that I am not a good christian, as such my prayers might be of some avail, but I fear the life I have lead, does not entitle me to hope for much and it is so hard to be good. . . ." Dawson was quite concerned, and her reluctance in the face of urgings like this one surely betokened serious thought on the subject: " . . . I know that you have all the purity—all the essential qualifications—that would authorize you to take this step—that you are in all things, save the public confession—a christian . . . [.]" There may have been some religious confusion among all the Todd children. Elodie's mother took her to the Presbyterian Church, but Elodie had gone to the Episcopal

From the Lincoln National Life Foundation

FIGURE 2. The Todd home in Lexington is to be restored soon.

Church at some time in her past. It will be remembered that Mary Todd Lincoln became a Presbyterian after her original Episcopalian affiliations. Elodie's confusion was doubtless increased by the fact that Dawson would have preferred her choosing the Episcopal Church, though he most wanted her to choose to make a full commitment for *some* church.

Elodie Todd's letters also seem to indicate that the family was a close-knit and happy one. "We have always been happy together," she told Dawson, "and never known what the feeling was that prompted others to always seek happiness away from home, and to feel miserable when compelled to remain there." Of course, Elodie did not have the experience Mary had, of gaining a new mother who was disliked by Mary's own grandmother. For Elodie, though, there was only one problematical member of the family.

> Dr. George Todd is my Father's youngest son by his first marriage, but an almost total stranger to me for in my whole life I have never seen him but twice, the first time he was a practicing Physician, the next after my Father's death and owing then to some unpleasant family disturbances, there has never since existed between the older members of my family and himself & his older brother the same feeling as before or that is felt for our sisters I was too young at the time to even understand why the feeling was. When he called on [brother] David in Richmond, David would not see him or recognize him this I feel sorry for and hope they will yet make friends . . . [.]

It was little wonder that the other Todd children hated George. Robert S. Todd had written a will, but George contested it successfully on the technical grounds that there was only one witness to the document. This was a direct blow at Robert S. Todd's widow and the second batch of children because it meant the bulk of the estate, instead of passing to Mrs. Todd, had to be liquidated and divided among all the children. It speaks well for Mrs. Todd's restraint or for Elodie's loyalty to the family name that the young girl was seemingly unaware of what George had done and hoped there would be a reconciliation between him and other members of the family. Otherwise, Elodie made no distinctions in sisterly affection for all the children, whether by the first or second marriage.

It is somewhat surprising to find a member of the Todd family so violently anti-English as Elodie was. It was almost more than she could bear to have to hope that England would intervene in the Confederacy's behalf. On February 1, 1862, she wrote Dawson that she wished "we would have Peace or that France & England would recognize us, if they intend to, I confess I have little patience left, and wish we could take our time in allowing them to recognize the Confederate States. I hope they will pay for their tardiness in giving an enormous price, but I should not be so *spiteful,* but I never could tolerate the English and will not acknowledge like some members of the Family that [we] are of English descent, I prefer being *Irish* and certainly possess some Irish traits. . . ." Not only does this passage inform us of a peculiar difference of opinion within the family in regard to England, it also reminds us of what is easy to forget: Confederate diplomacy was unnatural. Southerners, at least the Presbyterian ones, hated England as much as Northerners did, and their desire for rescue by England was pure expedience. It showed in the King Cotton theory of diplomacy as well: it was surely an odd way to make friends with England by denying her the Southern cotton she needed for her mills.

Only part of Elodie's alienation from Selma, Alabama, stemmed from her feud over the proper limits for criticizing her brother-in-law. Elodie considered herself a Kentuckian, and she had trouble all along developing any enthusiasm for her fiancee's home town in Alabama. She suffered agonies over Kentucky's reluctance to secede and join the other Confederate states. She delivered tongue-lashings to those Alabamans unlucky enough to criticize Kentucky in her presence, and she followed the career of Kentucky's John C. Breckinridge closely. Whether all the Todd children felt such an intense identification with their native state is an interesting question with interesting implications. Might Abraham Lincoln's Kentucky background have been more important to Mary Todd than we have previously realized?

EPILOGUE

N. H. R. Dawson reenlisted once his original term of service was up. He led a cavalry unit in the late part of the war. Elodie chided herself for her selfishness in wishing that he would stay home and realized that she must not interfere with her husband's sense of duty to Alabama and the Confederacy. Dawson must hardly ever have been at home in the early period of their marriage, for he attended sessions of the state legislature and led the cavalry when the legislature was in recess.

Mrs. Dawson made other adjustments to her husband's ways. She lived in Selma the rest of her life. She must also have made her peace with Mr. Dawson's interest in politics, for he never ceased to dabble in politics. She never repudiated her identification with Southern interests or her secessionist sympathies. She became a leader of the movement to erect a Confederate monument in Selma's Live Oak Cemetery. In fact, she defied her husband's dislike of female volunteer societies and became president of the Ladies' Memorial Association of Selma. One could not have predicted this assumption of leadership in Selma society in the period of her withdrawal from a society which had insulted a Todd brother-in-law. She bore N. H. R. Dawson two children. In 1877, she died and was buried near the Confederate monument she had helped to build.

Courtesy of J. Winston Coleman, Jr.

FIGURE 3. Dr. George Todd, the black sheep.

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Journal
of the Illinois State Historical Society

Vol. 92, No. 3 Autumn 1999

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Church Founded by Lincoln's Friend, "Old John Berry," Marks 120 Years of Service

Special to The Protestant Voice

SPRINGFIELD, Ill., Jan. 1—One hundred and twenty years of continuous service is the record of the Rock Creek Presbyterian Church which celebrated its anniversary not long ago. The church was organized Nov. 22, 1822.

The Rock Creek community, which is just south of Lincoln's New Salem, was closely associated with that historic village. The founder of the Rock Creek Presbyterian Church, Rev. John M. Berry, was a personal friend of Abraham Lincoln.

People Southern Pioneers

Mr. Berry made his home at New Salem but each year the New Salem Presbyterians, under his leadership, held "camp meetings" at Rock Creek. The Berrys came to the New Salem Community from Virginia through Tennessee and Indiana. The backbone of the community was the southern pioneer element of which they were a part.

Berry was a Cumberland Presbyterian. Since they had no church for that sect at New Salem, he conducted services for small gatherings in the village school house.

Contemporary accounts describe the pioneer minister as "Old John Berry," a veteran of the war of 1812. As tall and well formed as "the noblest Roman of them all," he "like Paul among the prophets stood head and shoulders above his brethren." He was well-versed in the doctrines of his faith, a leader in the Rock Creek Lyceum and in the New Salem community life.

According to one historian, "Berry did as much to civilize and Christianize the central part of Illinois as any living man." However, that is a bold statement, as the same region was also frequented by Peter Cartwright, famed Methodist preacher of the same period.

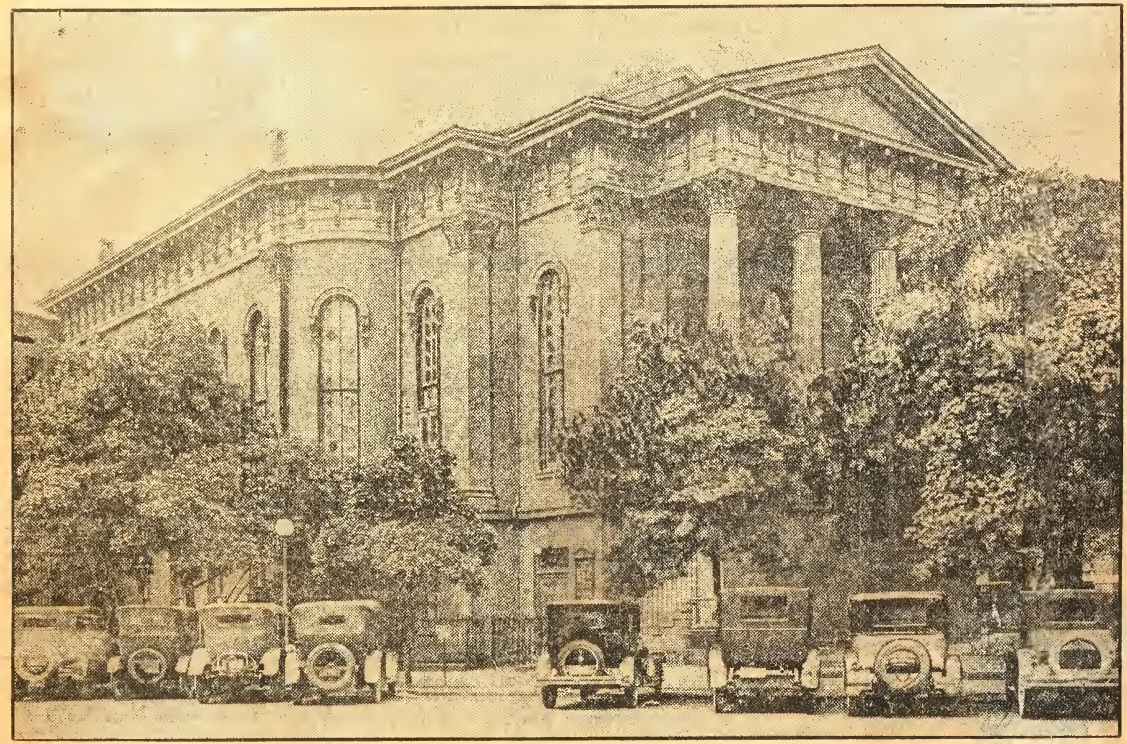
Temperance Union Set Up

Berry assisted in the organization of the New Salem Temperance Society. There was a need for such an organization, for New Salem was a hard-drinking village.

Mr. Berry's son, William F. Berry, was a partner of Lincoln's in one of the railsplitter's business enterprizes—the Lincoln-Berry store. Unlike his father, the younger Berry was a confirmed drunkard, a fact which contributed much to the failure of the store.

The Rock Creek Church and community has had continuous existence since those pioneer days. The New Salem village—now world-famed because of its Lincoln associations—had a briefer span of life, from about 1826 to 1840.

The New Salem Community—recently renamed Lincoln's New Salem—has been restored in every detail and made into a park by the state of Illinois. It is now a shrine for Lincoln enthusiasts from all parts of the nation.



"CHURCH OF THE PRESIDENTS," WHERE BRYAN FUNERAL SERVICE WILL BE HELD. The New York Avenue Presbyterian Church, where the body probably will lie in state before the service is held Friday afternoon. This church is one of the historic houses of whorship in the Capital. The congregation dates back to 1803, but the present building was constructed in 1859. Ten Presidents worshiped there, including Abraham Lincoln. Dr. Joseph R. Sizoo has been pastor since the Spring of 1924.

WHAT ABRAHAM LINCOLN LEARNED

as Sunday after Sunday for ten years he sat with his family in the First Presbyterian Church in Springfield, Illinois:

"We are indeed going thru a great trial--a fiery trial. In the very responsible position in which I happen to be placed, being a humble instrument in the hands of our Heavenly Father, I am, and as we all are, to work out His great purposes, I have desired that all my works and acts may be according to His will, and that it might be so, I have sought His aid; but if, after endeavoring to do my best in the light which He affords me, I find my efforts fail, I must believe that for some purpose unknown to me, He wills it otherwise. If I had had my way this war would never have been commenced. If I had been allowed my way this war would have been ended before this, but we find it still continues, and we must believe that He permits it for some wise purpose of His own. Mysterious and unknown to us; and though with our limited understandings we may not be able to comprehend it, yet we cannot but believe that He who made the world still governs it."

WHAT ABRAHAM LINCOLN LEARNED

as Sunday after Sunday for four years he sat with his family in the New York Avenue Presbyterian Church, Washington, D.C.

"It is the duty of nations as well as of men to own their dependence upon the overruling of God; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance in the Holy Scriptures and proven by all history that those nations only are blessed whose God is the Lord.

And insomuch as we know that by, devine law nations, like individual, are subjected to punishments and chastisements in the world, may we not justify fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been recipients of the choicest bounties of Heaven. We have been preserved these many years, in peace and prosperity. We have grown in numbers, wealth, and power as no other nation has ever grown; but we have forgotten the gracious hand which preserved us in peace, and multiplied and enriched our hearts, that all those blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us:

It behooves us, then, to humble ourselves before the offended power, to confess our national sins, and to pray for clemency and forgiveness. All this being done in sincerity and truth, let us then rest humbly in the hope authorized by the devine teachings, that the united cry of the nation will be heard on high, and answered with blessings no less than the pardon of our national sins, and the restoration of our now divided and suffering country to its former happy condition of unity and peace."

Dr. Sizoo to Preach Tomorrow on Life of Emancipator

Character and Faith of Civil War President to Be Discussed at Night Service

By THE VISITOR

In the church where Abraham Lincoln sought solace from the burdens and problems of his administration in the dark days of the Civil War, Dr. Joseph R. Sizoo, pastor, will preach tomorrow evening on the life of the Emancipator.

The pastor makes it a custom each year on the Sunday nearest Lincoln's birthday to discuss the character and faith of the Civil War presider

The New York Avenue Presbyterian Church is closely allied with the memory of Lincoln. His pew is preserved. Recently the Lincoln Memorial Tower has been completed, the gift of the family of the late Robert Todd Lincoln, son of the President.

Will Tell of His Virtues

Dr. Sizoo will preach tomorrow night on "Lincoln: An Antidote." He will discuss the pioneer virtues of Lincoln; his struggle for an education, and the faith that was a motivating power in his life.

The pastor has little sympathy with modern attempts "to destroy the Lincoln legend." He believes some of the many modern biographies of the Emancipator have done him less than justice.

Lincoln, in the opinion of Dr. Sizoo, who is the author of "Abraham Lincoln; A Heritage and A Hope," was dominated by a faith in God. He calls attention to the fact that the classic prose of the Civil War President was greatly influenced by his mastery of the Bible.

Was Deeply Religious

Records in possession of the church prove, Dr. Sizoo declares, that it was the custom of Lincoln frequently to attend the mid-week prayer services as well as the Sunday worship.

Tomorrow will be the first Sunday following the declination by Dr. Sizoo of a call to the Marble Collegiate Reformed Church of New York, one of the largest and wealthiest churches in the country.

He will speak in the morning on "Confusion." The service will be broadcast over WOL. Thursday evening Dr. Sizoo will continue his series of lectures on "The History of the Early Church."

Service in Lincoln Church

Dewey R. Mason writes from Washington, D. C., of attending a wonderful Lincoln Commemoration service on Sunday morning, February 8, in the New York Avenue Presbyterian Church. The Lincoln Church, in Washington. President Hoover was present and sat in Lincoln's pew. A great crowd attended the service. Rev. Joseph Richard Sizoo, D. D., an eminent religious educator in Washington, delivered a thrilling sermon on "Relighting the Lamps." Mr. Mason said Dr. Sizoo is of the type of ability of the late Dr. J. H. Jowett, of New York.

Wonderful quartette music added greatly to the impressive service.

One number especially effective was the Lincoln Hymn, sung to the tune of "America the Beautiful."

The Lincoln Hymn was composed by the Rev. P. D. Gurley, en route from Chicago to Springfield, on board President Lincoln's Funeral Train. Sung at the vault at Springfield, Illinois.

"Rest noble Martyr! Rest in Peace!
Rest with the true and brave
Who like thee, fell in freedom's cause
The Nation's life to save.

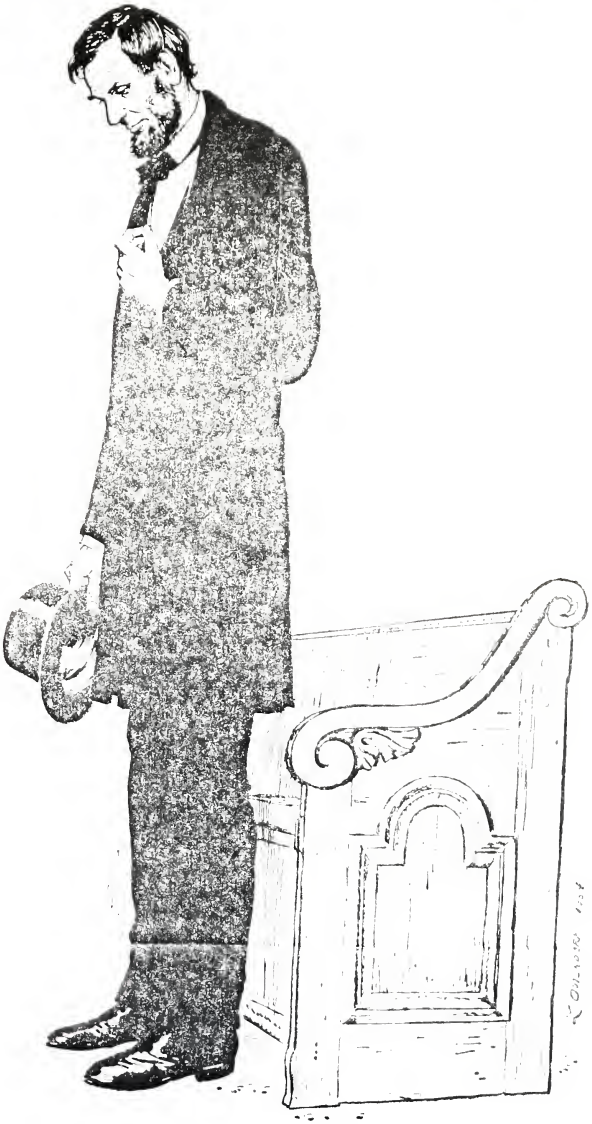
Thy name shall live while time endures,
And men shall say of thee,
"He saved his country from its foes
And bade the slaves be free."

These deeds shall be thy monument,
Better than brass or stone.
They leave thy fame in glory's light,
Unrivalled and alone!

This consecrated spot shall be,
To freedom ever dear;
And Freedom's Sons of every race,
Shall weep and worship here.

Oh God! before whom we in tears,
Our fallen Chief deplore,
Grant the cause for which he died,
Shall live forevermore.

To Father, Son, and Holy Ghost,
The God whom we adore,
Be glory, as it was, is now,
And shall be forevermore.



It was President Lincoln's custom to stand in church during pastorial prayer; original pew used by Lincoln is still preserved.

acceptance of a turkey for Thanksgiving dinner?"

When Lincoln's son, Willie, died in the White House in February, 1862, it was Dr. Gurley who delivered the funeral sermon in the East Room of the White House. He helped to soften the blow to the bereaved parents by his consoling words. Dr. Gurley stated that before the thoughtful little Willie died, he said to his pastor:

"I HAVE six one dollar gold pieces in my bank over there on the mantel. Please send them to the missionaries for me."

Rev. Gurley further stated, "I was with the President and Mrs. Lincoln often during those dark days." Dr. Gurley accompanied Lincoln and a few close friends to Georgetown's Oak Hill cemetery where Willie was buried.

On July 10, 1862, President Lincoln invited his pastor to be the first to learn of his decision to issue an Emancipation Proclamation. After the conference the rough draft was rewritten by Lincoln and four valuable changes made in it from the suggestions made by Dr. Gurley.

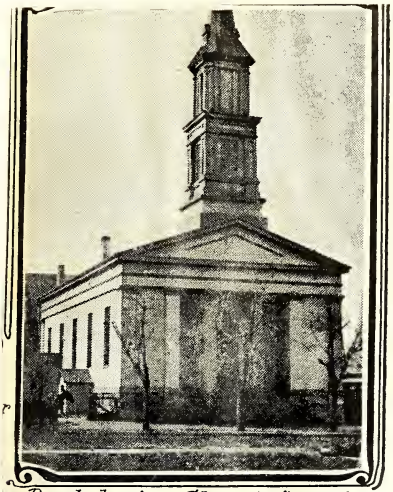
Their close association was formed one day when Lincoln said, "Doctor, you rise early; so do I; come over tomorrow morning about 7 o'clock. We can talk an hour before breakfast." So it was that the two men discussed important subjects on their minds, mostly of a spiritual nature. Related Dr. Gurley, "I have had frequent and intimate conversations with him (Lincoln) on the subject of the Bible and on the truth of the Christian religion . . . and I considered him sound not only on the truth of the Christian religion, but also on its fundamental doctrines and teachings."

THERE IS a record that on Nov. 18, 1864, the Lincolns invited the Rev. and Mrs. Gurley to be their dinner guests.

In 1865 when President Lincoln was shot by an assassin at Ford's theater and carried across the street to a bed in the Peterson rooming house, Dr. Gurley was immediately summoned. He kept the long night vigil beside his dying friend. After the end came he offered a most touching and impressive prayer. Later he preached an eloquent funeral sermon as the body lay in state at the White House.

Just three years after the national tragedy Dr. Gurley died at the age of 52 while still pastor of his Washington parish. His church has ever since been known as "Lincoln's church."

Rev. Phineas D. Gurley, pastor of Lincoln's church, former Daytonian.



Presbyterian Church, Springfield,
Attended by Lincoln

Rev John [illegible]

[illegible] "Cub Run" Baptist [illegible] in Westmoreland County, Virginia on March 22 1788, and after [illegible] in Union County, Kentucky, was [illegible] Council ordering [illegible] County in 1822. [illegible] the [illegible] Westmoreland [illegible] Church at the [illegible] where he attended Cub Run Church [illegible]. The [illegible] where our Lady was there [illegible] West of New Salem, where [illegible] in 1832. The clergyman was [illegible] Two years [illegible] was [illegible] which was [illegible] in Illinois. John Berry his oldest son joined Lincoln in the Lincoln-Berry store venture.

Reliance Life Insurance Company
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Pittsburgh, Pa.

PRESBYTERIAN DRAWER 4A Religious CONTACTS